

# The Adventist REVIEW AND HERALD

W. M. Aldrich  
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"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14:12.

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### THE GREAT STANDARD OF RIGHTEOUSNESS

MRS. E. G. WHITE

THE Lord has taken infinite pains to teach men His will. He has given them His law, which is to govern the world. It demands perfect obedience from rich and poor, high and low. Its divine requirements are that we love God supremely and our neighbor as ourselves. Its principles are binding upon the angels and upon all human intelligences. Without the law there could be no transgression; for "sin is the transgression of the law." "By the law is the knowledge of sin." The standard of righteousness, it is exceeding broad, prohibiting every evil thing.

Satan sees that to call the attention of human beings to the righteousness of the law barricades the soul against his specious devices. His only hope for securing the world is to lead men to ignore the law, to make them believe that the law is null and void, that belief in Christ is all that is necessary. If Satan can so deceive the world that sin will not appear exceeding sinful, he has gained what he desires to gain. And he has succeeded in leading multitudes to believe his falsehoods. Ministers of the gospel preach against the law, and especially against the Fourth Commandment.

We are nearing the close of this earth's history. Satan is making desperate efforts to make himself god, to speak and act like God, to appear as one who has a right to control the consciences of men. He strives with all his power to place a human institution in the position of God's holy rest-day. Under the jurisdiction of the man of sin, men have exalted a false standard in complete opposition to God's enactment. Each Sabbath institution bears the name of its author, an ineffaceable mark showing the authority of each. The first day of the week has not one particle of sanctity. It is the production of the man of sin, who strives in this way to counterwork God's purposes.

God has designated the seventh day as His Sabbath. He declares, "Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. . . . It is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed." "Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant."

Thus the distinction is drawn between the loyal and the disloyal. Those who desire to have the seal of God in their foreheads must keep the Sabbath of the Fourth Commandment. Thus they are distinguished from the disloyal, who have accepted a man-made institution in place of the true Sabbath. The observance of God's rest-day is a mark of distinction between him that serveth God and him that serveth Him not.

When men make the assertion that a change has been made in the law of God's government, they cast a reflection upon God's character. If the law was just when given to Adam, it is just to-day. "It is easier for heaven and earth to pass," Christ declared, "than one tittle of the law to fail."

The substitution of the false for the true is the last act in the drama. When this substitution becomes universal, God will reveal himself. When the laws of men are exalted above the laws of God, when the powers of this earth try to force men to keep the first day of the week, know that the time has come for God to work. He will arise in His majesty, and will shake terribly the earth. He will come out of His place to punish the inhabitants of the world for their iniquity. The earth shall disclose her blood, and shall no more cover her slain.

The belief that the law of God is not the standard of righteousness is now almost universal in the Christian world. Professed Christians think that the more contempt they place upon the law, the more commendable they are in God's sight. Each human being exerts an influence upon those with whom he associates. Those who are willing to be led by false theories and unsound doctrines, who build their hopes for eternity on shifting sand, will find that the storm and tempest of trial will sweep away their refuge of lies. Their structure will fall, and they will perish,—lost, lost for all eternity.

Adam listened to the words of the tempter, and yielding to his insinuations, fell into sin. Why was not the death penalty at once enforced in his case?—Because a ransom was found. God's only begotten Son volunteered to take the sin of man upon himself, and to make an atonement for the fallen race. There could have been no pardon for sin had this atonement not been made. Had God pardoned Adam's sin without an atonement, sin would have been immortalized, and would have been perpetuated with a boldness that would have been without restraint. Remember how soon after the transgression of Adam the apostasy of his posterity became so marked that

God repented that He had made man. They followed the imaginations of their evil hearts, and the strivings of the Spirit were not heeded. They refused to be admonished. They had an abundance of blessings for their own enjoyment, and they soon forgot that they had forfeited immortality.

God granted them one hundred and twenty years of probation, and during that time preached to them through Methuselah, Noah, and many others of His servants. Had they listened to the testimony of these faithful witnesses, had they repented and returned to their loyalty, God would not have destroyed them. But warnings made an impression on them only for a time. Christ was their atoning sacrifice, their Mediator, but they had no faith in Him, and His intercessions in their behalf were unavailing. As the time of probation drew nearer its close, the service due to God from them passed entirely from their thoughts; and the word went forth, "The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth."

After the flood the earth was again corrupted under its inhabitants, and the signal judgments of God fell upon Sodom and Gomorrah. But soon this punishment was forgotten, and once more men corrupted their way before God, turning from the worship of the Creator to the worship of idols. God called out the Hebrew people from slavery, and from Sinai gave them His law. But Egypt was desolated by plagues before Pharaoh would consent to listen to the great I AM. He persisted in his stubbornness till Egypt was ruined, and the Egyptians, from the lowest serf to the king upon his throne, looked upon the dead bodies of their firstborn. Then Pharaoh consented to let the children of Israel go, but he followed them immediately with an imposing display of chariots and men of war. Another exhibition of God's power was required. The Red Sea was opened to the Israelites, but the Egyptians who pursued them were drowned in its waters.

The terrible judgments of God which were inflicted upon the idolaters in the lands through which the children of Israel passed, caused fear and dread to fall upon all people living on the earth. But Israel, for whom so much had been done, apostatized in the very sight of Sinai. Aaron, who had been left in charge, was afraid to stand firm against the vast host who were clamoring for gods to lead them back to Egypt.

After entering Canaan, the children of Israel gradually went into idolatry. By His prophets God sent them message after message. But they forgot the instructions of their leader, and followed their own inclinations and the imagination of their own hearts, until the Lord could no longer protect them. He permitted their enemies to overcome them, and to scatter them as captives in strange lands. But still He was willing to pardon them. He promised that if they would return to Him, He would heal all their backslidings, and reinstate them in His favor. He sent them warnings, reproofs, judgments, to save them from ruin. But notwithstanding these ef-

forts, they wandered farther and farther from Him. As represented in the parable given by Christ, God sent His messengers to them, but these were persecuted and put to death. Last of all, He sent His only begotten Son. "The Word was made flesh, and dwelt among us, . . . full of grace and truth." But the people He came to save refused to receive Him. They rewarded Him evil for good, and in Pilate's judgment hall He was condemned to death by crucifixion. "Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in His apparel, traveling in the greatness of His strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine fat? I have trodden the winepress alone, and of the people there was none with me."

### NOW, AND THEN

A. SMITH  
(Grandville, Mich.)

#### THE LEFT HAND

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. *Ye are cursed* with a curse: for ye have robbed me, even this whole nation." Mal. 3:8, 9.

"Depart from me, *ye cursed*, into everlasting fire, prepared for the devil and his angels: for I was an hungered, and ye gave me no *meat*." Matt. 25:41, 42.

"The curse causeless shall not come." Prov. 26:2.

It is evident that if the Lord's curse rests upon any one of His people for any cause whatever, that curse must be removed by removing its cause before the King can say, "Come, ye blessed." "But," you say, "I never can cancel my past indebtedness in the matter of tithes." Well, if yours is a parallel case, you may find comfort in studying Matt. 18:23-27.

"But," says one, "I don't know how to estimate my tithe." If you had a tenth interest in an estate of ten thousand dollars, consisting of complicated interests, would you be likely to lose any of your just dues from lack of mathematical accuracy in computing it, even if you had to call to your aid an expert accountant? Even so you need have no difficulty in estimating the amount of the Lord's tithe. All the difficulty in the matter lies on the side of "Don't want to." Every Seventh-day Adventist who will finally stand among the one hundred and forty-four thousand will have been approved in the matter of paying tithes, as well as in the performance of all other duties. The tithe, even as the Sabbath, is the Lord's, and the one is as holy as the other. By paying tithes we minister meat (bread) to the laborer, and by him temporal and spiritual meat to the lost and perishing. And besides all that, the Lord promises to more than return it to us in this life, and set it to our credit in the heavenly treasure. Who can afford *not* to pay tithes?

"ANXIETY is the poison of life; the parent of many sins and of more miseries. Why, then, allow it, when we know that the future is guided by a Father's hand?"

### NATURE'S "TE DEUM"

DEEP in the woods I hear an anthem ringing  
Along the mossy aisles where shadows lie;  
It is the matin hour, the choir are singing  
Their sweet "te deum" to the King on high.

The stately trees seem quivering with emotion,  
And tremble in an ecstasy of music rare,  
As if they felt the stirring of devotion,  
Touched by the dainty fingers of the air.

The grasses grow enraptured as they listen,  
And join their verdant voices with the choir,  
And tip their tiny blades that gleam and glisten  
As thrilled with fragrant fancies of desire.

The brooklet answers to the calling river,  
And, singing, slips away through arches dim;  
Its heart runs over, and it must deliver  
Unto the King of kings its liquid hymn.

A shower of melody, and then a flutter  
Of many wings; the birds are praising, too,  
And in a harmony of song they utter  
Their thankfulness to Him, their Master true.

In tearfulness I listen and admire  
The great "te deum" Nature, kneeling, sings;  
Ah, sweet indeed is God's majestic choir,  
When all the world in one pure anthem rings.  
— Anon.

### THE FALSE AND THE TRUE, OR SATAN'S SEALING WORK

MRS. E. M. PEEBLES  
(Omaha, Neb.)

"BELOVED, believe not every spirit, but try the spirits whether they are of God." 1 John 4:1. In these days of "many voices," how important that we be able to recognize the voice of the true Shepherd, and how thankful we should be that a sure test is given by which to try the spirits. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:20. Do they by word and act show a disposition to obey God's holy law?

Many now claim the baptism of the Spirit, and talk eloquently of love, and of Christ, and of what God has done for them; but if you press upon them the claims of God's holy Sabbath, they at once dismiss the subject. They "do not have to keep it." They "are not under the law, but under grace." "All time is holy," etc. Recently a minister who made great profession to sanctification, upon being urged to accept the Sabbath, cited as proof that he was not required to keep it, the fact (?) that he had the baptism of the Spirit, and said that God could not baptize sin, which is certainly true. Whence comes the baptism such an one has? It is certainly a deception.

To say that a man is honest is not sufficient. The heathen mother is honest and sincere in her belief that she must throw her child into the Ganges; but there is more excuse for her, because she has never heard of a better way; while of these deceived ones we read: "And for this cause [because they received not the love of the truth that they might be saved], God shall send them strong delusion, that they should believe a lie." 2 Thess. 2:11, 12. Some time in the past they made the choice between truth and error. The dividing line is very small at times; just the yielding of one little principle, and the whole after-current is changed. Satan has the field, and at once proceeds to weave his delusive snares. He is a wily foe. "And no marvel; for Satan himself is transformed into an angel of light," and his ministers into ministers of righteousness. 2 Cor. 11:14, 15.

Some time in the past these deceived ones let the favorable opportunity slip, when they might have received the truth; and Satan, clothed in angel robes, stands ready to counterfeit God's sealing work. For answer to the question

whence the baptism comes, I quote the following from "Early Writings," page 45: "I saw two companies, one bowed down before the throne, deeply interested, while the other stood uninterested and careless. . . . Those who rose up with Jesus [when He went into the most holy place] would send up their faith to Him in the holiest, and pray, 'My Father, give us thy Spirit.' Then Jesus would breathe upon them the Holy Ghost. In that breath was light, power, and much love, joy, and peace. I turned to look at the company who were still bowed before the throne; they did not know that Jesus had left it. Satan appeared to be by the throne, trying to carry on the work of God." They would pray, "'Father, give us thy Spirit.' Satan would then breathe upon them an unholy influence; in it there was light and much power, but no sweet love, joy, and peace. Satan's object was to keep them deceived, and to draw back and deceive God's children."

A quotation from "Glad Tidings," page 99, explains the condition of those who refuse to obey God's law. Referring to 1 Sam. 15:22, 23, the author says: "The literal Hebrew reads, 'Rebellion is the sin of witchcraft, and stubbornness is iniquity and idolatry;' and how so? Plainly enough; for they are the rejection of God, and he who rejects God puts himself under the control of evil spirits. There is no middle ground. Rejection of the Lord is the spirit of antichrist." Such are beside themselves with zeal and excitement.

God wants us to be calm. His Spirit will lead us to an entire consecration of all the powers to God, as manifested in a life of perfect obedience to His holy law; while the counterfeit will appear excited and hurried, talking much of entire sanctification, yet never yielding obedience to the law. They will tell you, "Oh, yes; I will keep the Sabbath if God shows it to me," but their god never shows it to them. Instead of accepting the sign of true sanctification (Ex. 31:13-17), they reject it. While it is not for us to judge *individuals*, it is for us to walk carefully, and *try the spirits*. We have the truth for these last days, and have no time to waste in becoming entangled with error and fanaticism. We need to walk softly in these "perilous times." "If it were possible, they shall deceive the very elect." This kind of deception is far more dangerous than the self-evident error of Spiritualism and Christian science, being a clever counterfeit of true Christian experience: it is Satan's sealing work, and we need to beware of it.

It is indeed sad to see dear souls led away into such awful delusion; but if we allow our sympathies to run too far toward those who reject God's law, we shall occupy the same position as the angels who fell because they sympathized with the great rebel in heaven; and if we associate with those whose minds are beclouded, our own minds will become befogged, and our spiritual sight dim. We need to have our eyes anointed with the heavenly eyesalve, that we may discern the spirits. The voice of the true Shepherd will always lead to obedience. "This is the love of God, that we keep His commandments." 1 John 5:3. "He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him. He that saith he abideth in Him ought himself also so to walk, even as He walked." 1 John 3:4, 6. We must walk by principle instead of by impressions and feeling. "Hereby we do *know* that we know Him, if we keep His commandments."

"MEN and women, children and youth, are measured in the scales of heaven in accordance with that which they reveal in their home life. A Christian in the home is a Christian everywhere. Religion brought into the home exerts an influence that can not be measured."

## THE WAY

B. W. MARSH  
(Las Animas, Colo.)

THE gospel of Jesus Christ has never offered more than it offers now. The I AM of the ages is the I AM of the chosen to-day. To Abraham He said, "I am thy shield, and thy exceeding great reward." Gen. 15:1. To the Israelitish slaves He sent the beautiful message by Moses: "I AM hath sent me unto you." Ex. 3:14. And that all might see forever that the chain of glory connecting earth and heaven is securely linked, He tells the beloved disciple: I am "the first and the last," "the bright and morning star." Rev. 22:13, 16. But to the multitude of disciples, He says, "I am the way."

Of byways there are many, but this is the only royal highway. This is the royal way, because all who walk in it are kings and priests unto God. It is a high way, not a low way. It is so high that nothing earthly, sensual, or devilish can get into it. "And it shall be called, The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there." Isa. 35:8, 9. Jesus says, "Him that cometh to me I will in no wise cast out." Mary Magdalene, the demon-rent creatures from the tombs, and the guilt-stricken harlot at the gate of the temple are all examples of forgiving love.

Uncleanness shall never stain the highway of holiness; yet it is especially for the unclean and sinful. How this can be none but the Lord can tell. "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. . . . I will also save you from all your uncleanness: and I will call for the corn, and will increase it, and lay no famine upon you." Eze. 36:26-29. In this way the redeemed shall walk there.

The world is afraid of God. The appearance of a godly man or woman will in almost every case silence the boisterous gathering. Even the walk of a Christian carries with it the sweet perfume of heavenly rest. The way of holiness is restful, and it matters not how weary one may be, when he hears a voice behind him, saying, "This is the way, walk ye in it," every action of the life will soon reveal quietness and peace.

"God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." He identified His life with the life of His Son that we might be reconciled to Him. Through Jesus Christ, God wooes and wins the hearts of men. He loves us with an everlasting love, and with loving-kindness draws us to himself.

The Redeemer prayed, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them, that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." John 17:21-23. This is the way—the noblest, simplest way that infinite Love can plan. Through the I AM of the ages, the Father of all wooes the human heart; and through this same I AM, sin-polluted souls are led to yield to the gentle embrace of infinite love.

"Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not over-

flow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour." Isa. 43:1-3. Many regard the highway of holiness as a lost way, and think that since the days of the Master none have been able to find it; but this is a mistake. The way is not lost, but we all, like sheep, have gone astray. But "thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." Isa. 30:21. None need be lost. None need die. The voice behind you is the voice of the Redeemer. He longs to do you good. Turn unto Him and live for evermore.

## THREE GATES OF GOLD

If you are tempted to reveal  
A tale some one to you has told  
About another, make it pass,  
Before you speak, three gates of gold.

These narrow gates—first, "Is it true?"  
Then "Is it needful?" in your mind  
Give thankful answer; and the next  
Is last and narrowest, "Is it kind?"

And if to reach your lips at last  
It passes through these gateways three,  
Then you must tell the tale, nor fear  
What the result of speech may be.

—The Evangelist.

## PRESS TOGETHER

MRS. H. E. S. HOPKINS  
(Battle Creek, Mich.)

IF THERE was ever a time in this world's history when we needed one another's help and prayers, it is the present. To dwell upon and talk about the faults and imperfections we discover in others is not the way to help them. Such a course lessens our esteem for them, and repels them.

Let us see what the Lord says on this subject. First, we notice a command: "These things I command you, that ye love one another." John 15:17. "Beloved, if God so loved us, we ought also to love one another." 1 John 4:11. In the third chapter we have a statement still stronger: "We ought to lay down our lives for the brethren"—not tear the brethren down.

In Ps. 15:1-3 we read: "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? . . . He that backbiteth not . . . nor taketh ["receiveth," margin] up a reproach against his neighbor." The Lord further says: "Thou shalt not raise ["receive," margin] a false report." Ex. 23:1. "Thou shalt not go up and down as a talebearer among thy people." Lev. 19:16. "Touch not mine anointed, and do my prophets no harm." Ps. 105:15.

How careful we should be not to scatter the influence of those in positions of trust, but stay up the hands of ministers, physicians, editors, and others. They have much to perplex and try them while engaged in the duties devolving upon them, and we should remember them in our prayers.

Every moment is precious. Why not improve time by taking advance steps in the upward way? Let us heed the instruction, "Press together," and thus follow the golden rule, "Whatsoever ye would that men should do to you, do ye even so to them."

"MANY are suffering in consequence of the transgression of their parents. They can not be censured for their parents' sins, but it is nevertheless their duty to ascertain wherein their parents violated the laws of their being; and wherein their parents' habits were wrong, they should change their own course, and place themselves, by correct habits, in a better relation to health."

## A SUGGESTIVE CONTRAST

New York Tribune

"HAVE mercy upon all Jews, Turks, infidels, and heretics, and take from them all ignorance, hardness of heart, and contempt of thy word." This is the prayer which will be offered in many a Christian house of worship to-day. What petitions Mohammedans may make in our behalf, or what prayers the children of Israel will offer up for their Gentile neighbors, we are unable to say; but a curious commentary on this Good Friday collect is to be found in two stories, of which most newspapers in this neighborhood made note at the time.

The one is that of a young girl who leaves her family, to earn her own living by "teaching school" in a Connecticut village rejoicing in the Scriptural name of Mount Carmel. She has not been many months in this community when stories to her disadvantage begin to be whispered about, and finally some anonymous scoundrel brings charges before the school committee, accusing her of being an "immoral person, unfit to teach the young." Vague as to facts, but on investigation bent, two members of the board of visitors—one of them a clergyman—call at the schoolhouse, and for eight long hours, without intermission, subject the poor girl to a trial that reminds one forcibly of the examination of a "suspect" before a French *juge d'instruction*. For eight long hours these inquisitors question, and cross-question, badger, torment, and frighten an inexperienced girl against whom there is no proof whatever of misbehavior beyond a little youthful imprudence and some not unnatural thoughtlessness. Not content with this, they next proceed to call in the school children, one by one, and interrogate them as to what they know about their teacher's daily doings. After this humiliating ordeal the poor victim goes home, and the next morning, her mind having given way under the strain, she is found lying unconscious in a snowdrift, all but dead from mental excitement and physical exposure.

The other story is that of a young woman of Jewish parentage who mysteriously disappears from her home in Brooklyn. For a while no trace of her is found anywhere. After a week or so a friend of the family, much upset at finding that the police suspect him of being implicated in her disappearance, attempts suicide, and on his deathbed (as he supposes) confesses to a knowledge of her hiding-place. In the house of a midwife in this city she is found by her distracted parents only a few days after the birth of her child. There is no room here for doubt or uncertainty. No inquisitorial proceeding is necessary to wring a confession of the wretched story from her lips. The one stubborn fact—her maternity—is not to be gainsaid. She has violated all moral and social law. In the eyes of a charitable world she had become an "outcast." In Mount Carmel she would only inspire loathing.

But how do the parents, whose hearts she has wrung, and whose heads she has bowed, treat this weak and erring child? How, indeed? Is she repudiated and thrown out upon the world to hide her shame as best she may, and, alone and unprotected, to go from bad to worse because no helping hand is held out, no respectable future considered possible for her?—No; O ye Carmelites! She is forgiven; her sin is forgotten; she is welcomed—she and her child—by those whom her transgression dishonored. The parental roof once more shelters her whom you would cast into the snowdrifts of an unfeeling world. She still has a future before her.

The moral courage of that step, in the face of society's prejudices, reveals a spirit of devotion and sacrifice on the part of those Jewish parents that is sublime.

And yet—and yet—we shall go on, no doubt,



praying, as for many years past, "Have mercy upon all Jews, Turks, infidels, and heretics, and take from them all ignorance, hardness of heart, and contempt of thy word."

### CHRIST IN YOU

MRS. H. W. PIERCE  
(Oxford, Miss.)

As I have read our precious REVIEW, *Glad Tidings*, and other literature making plain the great mystery of "Christ in you, the hope of glory," I have been amazed at the goodness and long-suffering of our God in giving "line upon line, line upon line," to teach His people this great essential truth, "Abide in me, and I in you."

Our loving Father well knows that if we fail to depend upon His indwelling presence, we shall be swept away in the hour of temptation so soon to come upon us. Union with Christ, even as He is one with the Father, is plainly taught by Jesus himself; and when this great truth is recognized by each one of us, we shall render praise and gratitude to God, with humility of soul. When, with self-surrender and firm faith, we are enabled to appropriate the theory of this blessed union to our individual need, then, and not till then, does the soul experience the uplifting power of His constant presence. But even with this relation to the dear Saviour, we find ourselves human, our feelings changeable. He who controlled the foaming waves of Galilee is at the helm, and says, as of old, "Be still, and know that I am God."

It may be you have labored for others to the best of your ability, and been repulsed with prejudice or indifference, if not with positive insult; still you can not be discouraged, because your mind is in union with Him of whom it is written, "He shall not fail nor be discouraged." Upon Him you lean. You learn of Him meekness and lowliness, because His presence in the heart transforms it from the natural to the spiritual, even to His own nature. It may be you are ill-treated by those whom you love and for whom you labor, still you may not become impatient, for we read that Jesus "was oppressed, and He was afflicted, yet He opened not His mouth." It is true that we feel sad when misrepresented and maligned by those we love; yet if self is dead, we do not pity ourselves, but only grieve that those dear ones have not this union with Christ, so that they may reveal His character more perfectly.

Pitiable indeed is the case of him who departs from the Lord after having known His blessed presence; for being left to himself, as was Saul, the king of Israel, he is in want of help and counsel, which he can not obtain from God, because his connection with the divine is broken, and, like Saul, he seeks to the Lord's enemies.

Even though Saul knew that God had rent the kingdom from him and from his family, he did not accept the will of God, and in penitence humble himself, as David did, later in life. Instead, he pathetically seeks the sympathy of the people. Listen: "All of you have conspired against me, . . . and there is none of you that is sorry for me."

Again: when the Ziphites put themselves on Satan's side in helping Saul to find David that he might destroy him, Saul says, "Blessed be ye of the Lord; for ye have compassion on me." But Saul knew he was wrong. Had he repented, he might have received pardon and had peace with God even though the kingdom could not be restored to him.

Though long and sorely persecuted by Saul, David reveals an indwelling Saviour in refusing to take revenge, and trusting God to bring about his deliverance. He loved his enemy, and lamented his sad end, as well as that of Saul's son Jonathan, who was so dear to David.

We may take courage from the life of David.

His heart was loyal, he trusted in God; and when he sinned, he repented with all his soul, and found pardon and acceptance with the Lord. Thus may it be with us; victory is ours by faith even now, and all the way along. Except Christ be victorious in us through our faith and submission, we fail to reveal Him in our lives, and thus reflect no light upon others; but with Him, others are helped and comforted by us.

### HELPING MOTHER

YOUR hands may be small, but every day  
They can do something that's good as play;  
They can help mother, and she'll be glad  
For all that's done by her lass or lad.

If all the children would think to-day  
Of helping mother, as all of them may,  
They'd bring in water and wood, and do  
A dozen things she would like them to.

For, though hands are small, and years are few,  
There's always something that they can do  
To help their mothers and make them glad;  
Remember that, little lass and lad.

So help your mothers about their work;  
Don't wait for asking; don't try to shirk.  
Do just the best that you can, and she  
Will say, "What a help are my dears to me!"

—Selected.

### THE END DRAWS ON

F. R. RICHARDS  
(Atchison, Kan.)

At the late Kansas Conference (December 24-28) the oft-repeated testimony, "This is the best Conference I ever attended," was current among the delegates. How well this plain, simple statement, though often used, expresses the freshness of true Christian experience. In contrast with abounding error, how bright and clear-cut appear the outlines of God's truth for this time. Unlike the confusing, discordant notes of the false prophet, how reassuring is the voice of each servant who gives "the trumpet the certain sound." How timely the instruction that forbids all trust in the arm of flesh, and points to God, the Rock of ages, the eternal refuge, who is our shelter in the time of storm. Now of all times must individual connection with God be maintained. The powers of darkness are about to begin their final onslaught upon the citadel of the Christian's hope. Soon every stronghold of religious freedom will be swept from the field or trampled beneath the feet of relentless persecution.

By reason of the shortness of human vision, mists of misapprehension sometimes tend to retard spiritual intercourse between brethren, hindering their co-operative support and fellowship until all come to the unity of the faith. This condition must soon be remedied; but until this is accomplished, no sense of loneliness or neglect must be suffered to depress and deter those souls stayed on Christ. By similar lessons God would prepare many for the final ordeal, when each must pass through the refining blast, where the last vestige of dross will perish, and only the pure gold—the character of God—will come forth from the crucible of His law. Let none shrink from the final test.

How soothing in the danger-fraught present, and how inspiring for the future, is the precious promise of Jesus: "Behold, I come quickly; and my reward is with me." Lord, hasten the glad day when the living redeemed shall say, "Even so, come, Lord Jesus."

"EVERY prayer offered in faith lifts the suppliant above discouraging doubts and human passions. Prayer gives strength to renew the conflict with the powers of darkness, to bear trials patiently, and to endure hardness as good soldiers of Christ."

### THE NEW HEAVENS

W. S. ADAMS

"FOR, behold, I create new heavens and a new earth." Isa. 65:17. In the first verse of Genesis we read: "In the beginning God created the heaven and the earth."

The creation of the heavens and the creation of the earth are inseparably associated in Holy Writ. Why?—Because one is just as essential to the well being of man as is the other. A new earth with our present heavens, or atmosphere, would be futile. In the first creation God gave to the earth an atmosphere suitable for it, whence came a climate, or weather, that was propitious for every living thing on the earth. The envelope that then surrounded the earth was perfect, as designed by the Creator; and as a result all nature bloomed and flourished in the rich exuberance of the life given of God.

But sin entered, and immediately there was a change: the heavens, which had been so mild and Edenic, suddenly became untoward. Adam at once felt his need of covering, and God gave him a "coat of skins," to protect his body from the ever-changing weather. From that day to this there has been constant atmospheric retrogression. As sin has increased, so have the heavens become unfavorable. We who live at the present time can not imagine the glory of the first heavens. It is only by studying the Word that we can approach to an appreciation of their beauty and grandeur. The glory of God then surrounded the earth, giving joy and beauty, love and fellowship, to all life. Then there was no winter chill, nor summer drought; all nature was in sympathy complete. Where bloomed the fragrant rose also grew the lichens. The gazelle and the reindeer pastured together. So perfectly blended were the elements of heat and cold that nature knew no change. The whole earth was habitable from sea to sea, and from the river unto the ends of the earth.

To-day the curse rests heavily upon the earth, but much more so on the heavens. The earth will nearly everywhere respond to the hand of man if climatic influences are favorable. But because of the desolate condition of the heavens man's labor is often vain: instead of the seventy-fold increase, he may receive barely ten—often not that. In Jer. 2:12 we read: "Be astonished, O ye heavens, at this [because of sin], and be horribly afraid, be ye very desolate." As is a broken cistern compared with fountains of living waters, so are the present heavens compared with the glorious new heavens. To-day they are not clean in the sight of God. Job 15:15. The taint of miasm, the foul breath of malaria, is ever abroad. Disease is caused everywhere because of this uncleanness.

Drought and flood, extreme heat and cold, are but the results of this cause. The thorn, the thistle, the degenerate plant, the imperfect fruit and grain of the present earth are just as directly traceable to the unfavorable climate as to the earth's retrogression, each, because of sin, failing to work out the original beneficent purposes of God.

But, praise the Lord, this condition of things is not to last. Christ died to redeem the heavens from the power of the enemy, as well as the earth and man. He is the Saviour. "For, behold, I create new heavens and a new earth." The glorious new heavens are always mentioned first. God would have His people know of them; to be just as full of knowledge, faith, and delight of them as of the new earth. The Sabbath is just as much a memorial of them as it is of the earth and the works therein.

We are given this instruction in 2 Peter 3:5: "By the word of God the heavens were of old, and the earth. . . . But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." Of the

future creation we read: "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." Verse 13. And to those who are looking for this glorious consummation the apostle says: "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless." Verse 14. How can we look for such things except we are conversant with them?

If a consideration of the new earth be edifying, certainly also is a knowledge of this other new creation and its consequences. Verily, God intends that we shall study and rejoice over one as over the other. As our faith and understanding lay hold of the upbuilding promises and purposes of God, so shall we be encouraged and saved; so shall our eyes be made clean to see the home beyond, and we be led to give glory to God.

The day of deliverance draweth nigh, when "the heavens shall be rolled together as a scroll," when they "shall vanish away like smoke," when Satan for a millennium abides in a heavenless earth amid the wreck and ruin he has wrought. We read, in Eze. 32:7, 8: "And when I shall put thee out, I will cover the heaven, and make the stars thereof dark [darkness]; . . . and the moon shall not give her light. All the bright lights of heaven will I make dark over thee, and set darkness upon the land, saith the Lord God." After that come the New Jerusalem, the creation of the new heavens, and of the new earth, the abiding place of God's people evermore. Then shall be the time mentioned in Isa. 49:13: "Sing, O heavens, and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted His people."

Blessed comfort! Then when the restored earth is moved back into her place, "the heavens shall give their dew," as in the beginning; and "the seed shall be prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these things." Zech. 8:12. "And it shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth; and the earth shall hear the corn, and the wine, and the oil, and they shall hear Jezreel." Hosea 2:21, 22. O blessed condition! O full fruition of the hopes of the righteous!

Gladsome day, hasten on, when, under the benign influence of a pure atmosphere and a redeemed earth, man shall flourish "like an herb," "and grow up as calves of the stall."

THE Dark Day of the Revolution has been frequently described, to many yet living, by ancient people who were eyewitnesses. This account was given by a Rhode Island lady, a cousin of General Nathaniel Greene:—

"The sky was clear until nearly noon, when the sun began to fade, as if its light were withdrawn, until it needed very keen eyes to mark its position in the heavens. At first there was a sort of greenish twilight, then everything became as dark as midnight. The stars came out. The fowls went to roost. People looked at their clocks, sure that they must somehow have mistaken the time. The churches and meeting-houses were open. The bells tolled mournfully. Some men stood upon the corners, preaching that this was the last day, foretold by the evangelist. Some sat at open windows or on roofs, singing hymns. But just before sunset the sky cleared. I remember that my mother and father embraced each other, then kissed me, and seemed overjoyed, and the street was full of people running to and fro, and shouting that the world was safe."—*New York Sun*.

"Ask not what to-morrow will be: to-morrow's need will bring with it to-morrow's God. Trust and be still."

## MAKE IT INTERESTING

LULU T. WHITE

Do you sometimes wonder why your children take so little interest in the study of the Bible; why, after all your efforts to instruct them in the Scriptures, they have no intelligent idea of the principles of our faith, and can scarcely remember the Sabbath-school lesson from Friday till Sabbath? Do you sometimes feel discouraged, and think that your children are uncommonly dull, or born with an aversion to religious study?

I wonder if the manner in which you teach them is accountable for this. There is a right and a wrong way of doing everything, and this is nowhere more manifest than in teaching the gospel to the little ones.

Are you making the lesson attractive to them, presenting it in such a form that their young minds can appreciate it? or are you trying the old method of pouring it in, forgetting that the mind is a leaky vessel, which will retain only so much, and that of material that is especially interesting to it?

I know of families where the parent gathers the children around him, and from the lesson pamphlet hurls a question first at one child then at another. Often the child does not understand the language of the question; and upon his failure to answer at once, it is thrown back in a louder tone of voice, while the face of the parent plainly shows his irritation. This is continued until all present are literally worn out; and when a heartfelt prayer is offered that the children may become interested in studying the Scriptures, they wonder in their inmost hearts how they possibly can be interested in anything so dull and tedious.

Think of the sermons preached by Christ when on earth. Can you find one in which He sought to teach the people by giving them a set of questions and answers to be learned?—No! In the attractive guise of a story He presented the truths of the gospel, while the multitudes listened spell-bound, forgetting to eat or sleep. By the scattered grain of the sower, the leaven of the bread, and other familiar objects and scenes, He represented the nature of the kingdom of heaven.

Think also of the many devices of Satan to lead the young astray. At the theater, the dime museum, the circus, and similar resorts, all is life and motion. The seeds which shall bring forth a harvest of sin and sorrow are subtly woven in with pleasing pictures, interesting exhibits, and anything that will interest the mind and hold the attention. Shall we be less wise than the adversary of our children's souls?

In teaching we forget that a child is not prepared to grasp abstract ideas, and that these ideas must be associated with concrete things many times before he can appreciate them alone.

Connect the lesson with life on the farm, at the store, or at school, so interweaving the blessed truths with practical and familiar things, that these things can not be seen without recalling the lesson.

It is a law of the mind that interest will wane if the attention is directed toward one object for too long a time. This applies to a young mind in a greater degree than to a mature one. Therefore the study must be varied, and not continued too long at one time. It is not necessary to go through the lesson every day. Better have an interesting, animated study for five minutes than to leave every one tired at the end of half an hour. Talk about the lesson in a simple, conversational fashion, until the children forget that they are studying, and become eager to tell all they know about it.

A few thoughts that have been clearly associated in the child's mind will be of much more value than a whole lesson lost in a haze of indistinctness.

Do not become discouraged. If, after you have done your best, your children do not mani-

fest all the interest you desire, you must ask God more earnestly to make you truly a teacher, and to assist you in adapting the lesson to the capabilities of each child. Remember it is "precept upon precept; line upon line, line upon line; here a little, and there a little." Learn to look through the eyes of the children, to hear with their ears, to become truly "a little child." Then enter the lesson with a cheerful face, close it before the interest has abated, and you will be surprised to see that your children have really become interested in that which has been made interesting.

## IN THE WORLD OF TEMPTATION

IDA M. CLAR

"THE beloved of the Lord shall dwell in safety by Him; and the Lord shall cover him all the day long."

This is the privilege of the child of God, but too often, like little children, we drop the hand of our Father, and seek to run ahead, or else lag behind.

We are not placed beyond the reach of temptation; but when we realize and live up to our privilege of living and moving in Christ, then Satan can not intrude; for we are indeed "hedged about."

When we have gained a victory, we are apt to congratulate ourselves that we have been successful, forgetting the Source of our strength, and leaving the gate as it were unguarded. The enemy, finding us unprepared, marches in; and then we brood over our failure, thus living the up-and-down life of the average Christian. And oh, the precious moments we waste, golden opportunities lying unimproved while we grieve over past failures! How blind we are, and how prone to cry out against our lot, when it is of our own making.

Too often we forget that God does not promise us ease and indulgence. We are to go from "strength to strength"—strength to do and to suffer for His sake, and to "endure hardness, as a good soldier." He puts us where our characters will best ripen. He knows just what is needed to make the graces thrive and mature.

We dare not be off guard a moment. When self is our first interest, when our trials and losses occupy the mind, then it is that Satan has a fruitful field in which to labor; and, unlike us, he does not lose his opportunities. Full well he knows the time and seasons. His work goes forward while we sleep. How it behooves us to be careful and prayerful! One writer has truly said: "No one can honestly and hopefully ask to be delivered from temptation, unless he has honestly and firmly determined to do the best he can to keep out of it."

But it is not the greatest nor the bravest who never fail. The days of sadness are for a wise purpose. Were our lives all sunshine, and the pages of life's book all free and spotless, we should not know how to comfort and sympathize with those on whom the shadows are fallen. As the star that guided the wise men of old to the place where the Christ-child lay, so is the life of one who has been tossed in the storms of life and has come off conqueror, to the soul who is passing through the same. It is a star of hope to such a one, and he can press forward, knowing that hitherto the Lord has helped, and will help.

Thank the Lord, then, for the trials; "glory in tribulations," for herein do we gain our strength. As time goes on, the way will be more rugged and steep; but if we faithfully overcome each step of the way, we shall find our strength renewed to meet each new trial and temptation, which will prove a stepping-stone to heights before unattained. And the Lord shall truly cover us all the day long.

"If we are faithful to the duties of the present, God will provide for the future."



"The Lord giveth the word: the women that publish the tidings are a great host." Ps. 68:11, R. V.  
 "Make a chain: for the land is full of bloody crimes, and the city is full of violence." Eze. 7:23

Do not forget the 12 M. hour of prayer for one another, our work, and for those for whom special requests are made

"THE look of sympathy, the gentle word,  
 Spoken so low that only angels heard,  
 The secret act of pure self-sacrifice,  
 Unseen by men, but marked by angel's eyes,—  
 These are not lost.

"The kindly plans devised for others' good,  
 So seldom guessed, so little understood,  
 The quiet, steadfast love that strove to win  
 Some wanderer from the woeful ways of sin,—  
 These are not lost."

#### MISSIONARY WORK IN THE NEIGHBORHOOD

MRS. E. G. WHITE

BEFORE His ascension to heaven, Jesus, with hands outstretched in blessing His disciples, gave them their commission: "Go ye into all the world, and preach the gospel to every creature." "Lo, I am with you alway, even unto the end of the world." Repentance of sin was to be preached in His name among all nations, but the work was to begin at Jerusalem. Before going out into new fields of labor, the disciples of Christ were to give the message to their own people. Home missions were to receive their first attention.

Wherever the people of God are placed, in the crowded cities, in the villages, or among the country byways, there is a home mission field, for which a responsibility is laid upon them by their Lord's commission. They are to take up the duty that lies nearest. First of all is the work in the family; next they should seek to win their neighbors to Christ, and to bring before them the great truths of this time.

This work places a responsibility upon us to recommend by our daily life the faith which we profess. The piety of its believers is the standard by which worldlings judge the truth. In all your associations with unbelievers, be careful to give them no occasion to misjudge your faith, or to reproach the cause of truth which you advocate. Many hedge up the way by their own course of action. There is some indiscretion on their part. They are easily provoked. Little difficulties arise in trade or in some other temporal matter, which lead them to think themselves misjudged or wronged by their neighbors. These things are allowed to create coldness or ill-feeling, and thus to close the door of access to those who might be reached by the truth. We should never allow matters of temporal interest to quench our love for souls. Brethren, be kind and courteous on all occasions.

Never be sharp, critical, or exacting in your deal. If there is any advantage to be gained, give it to your neighbor, whom you are required to love as you love yourself. With the patience and love of Jesus, watch for opportunities to do him a kindness. Let him see that the religion that you profess does not close up nor freeze over the avenues of the soul, making you unsympathizing and exacting. Let a well-ordered life and a godly conversation testify to your sincerity and piety; and when you have thus gained his confidence, the way is open for you to reach the heart by introducing the truth.

If these matters, which may appear of minor consequence, are neglected, you may present the most convincing arguments in favor of the truth, but they will have no weight. If your family government is not according to the Bible rule, if your children are not brought up with habits of order and industry, if they are selfish, proud, disobedient, unthankful, unholy, be sure that your unbelieving neighbor will see and remark upon your neglect. "They would better spend their labor at home," he will say, "teaching piety and good behavior to their children, instead of trying to convert me." Very many have been caused to stumble by the inconsistencies of professed Christians, and have been led to reject the precious truths of the Bible.

#### AN EXPERIENCE

MRS. M. V. ERKENBECK  
 (Lawton, Mich.)

FROM the first, I have been greatly interested in the Woman's department of our good REVIEW AND HERALD. It is usually the first thing I look for after reading the last page.

Our dear Sister Henry's death was a shock to the women of our denomination, but I knew the work she had started among us was of the Lord, and that He would find some one to take her place, and He has not disappointed us.

I have been glad to see so many requests for prayer, and have rejoiced of late to see that so many can testify to answered prayers. I know by blessed experience that God answers prayer, and that He loves to answer prayer in healing the sick. Much is being said for and against "divine healing," and I feel impressed to give my experience, though a part of it is so painful that I seldom mention it:—

Sixteen years ago I was raised up in answer to the prayer of faith, after an illness of two years. I had been treated by the best medical help at our command, and there seemed to be no help for me in man. Our daughter, eighteen years old, who had been an invalid for a year, was healed soon after. We received a most wonderful spiritual blessing, and I know it was of the Lord. The Bible was a new book to us, and we found it blessed to walk with God.

Soon after this the Sabbath of the Lord was brought to us, and to me especially it seemed so plain that, for a few days, I felt that to be obedient I must keep the seventh day instead of the first as the Sabbath; but I hesitated. It meant so much to us as a family, and I tried to walk by sight instead of by faith. Satan took advantage of this, and used the mistake of one of God's servants to turn us away from the Third Angel's Message entirely for a time. Oh, I wish I had power to cause every one to see, as I see, the danger of turning against one ray of light.

In the instruction we received on divine healing we were taught (and it looked reasonable), that if we were to take Jesus as our physician, we must discard all means. Jesus did not need any help, and it was denying our faith in Him

to use means. This is a grievous error. I believe that much of the reproach upon true divine healing comes from this error.

The Lord healed and blessed us in our ignorance, and brought light to us, which, if we had walked in it, would have corrected this error, and have delivered us from the terrible trial that came to us.

We went on, using pork and unwholesome combinations, and after a short time our daughter was taken sick. We had no thought of using the simple remedies which our people are taught skillfully to use, but, remembering what the Lord had done for us, we said: "No; Jesus will take care of us. We can trust him to deliver us from all sickness." But the difficulty, which might easily have been removed at first, became more and more serious. Still we refused all means, believing that victory was ours in the Lord. Though she was wonderfully sustained by her childish faith and trust in her Saviour, after a few years of suffering we laid her away to rest in Jesus till the first resurrection.

No one can ever know what I suffered, for I felt that the whole responsibility rested upon me, and yet I could not see how I could have done differently. But how long-suffering and full of mercy and love is our God. He did not leave us in the dark, but brought us again the Third Angel's Message, and, praise His name, we accepted it fully.

Again I was laid upon a bed of sickness, I used means, went to the Sanitarium, and had an operation, in which the Lord was precious near, and restored me to comfortable health. After two years, through foolishly overdoing, I was brought to a condition where, even at the Sanitarium, nothing could be done for me.

The subject of divine healing was ever before me; for I knew that I had once been healed by a direct miracle from the Lord. It was very plain to me that we have no right to expect the Lord to keep us in health unless we are willing to obey all the laws of healthful living; but I still felt that if we took the Lord for our physician, we could not use means at the same time. I think Dr. Kress will remember how she labored with me, also Elder O. A. Olsen, to whom I owe much in the Lord for their patience in showing me that the rational means, such as water and electricity, are God in nature, hence are in perfect harmony with God in divine healing. It took me a week to see this after I thought I was ready to be healed. But I praise the Lord for the lesson. When I learned it, I was free. I could use any remedy or help that is in harmony with the Lord without any hindrance to my faith; for it is in the Lord.

Brethren Olsen, Durland, and Nicola prayed with me. The promise in Mark 11, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them," was my promise. I believed it, and was instantly healed. The spiritual blessing I received at the time seemed even more blessed than the healing. This was four years ago. I have been in comfortable health and have worked hard ever since.

"Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus throughout all ages, world without end."

#### EXTRACTS FROM CORRESPONDENCE

I RECEIVED a blessing during the Week of Prayer. My husband and I had meetings in our little sitting-room, where we would sing a hymn, have prayer, and then the reading.

I will be glad to rentail my REVIEW to any sister desiring to read the blessed message. I have one neighbor who wishes to read my paper, but we can arrange so that both can read it in one week. I think I have the back numbers from the latter part of November, which I can send.



I enjoy taking all the difficult things to Jesus, for I know He is sufficient, and will make them all right in His own good time.

Please send me more pledges, and I will do all I can with them. One young man to whom I presented the pledge, has quit using tobacco.

Since we studied the book of Galatians, I have thought that I do not have faith enough, not that I doubt the Lord's power or goodness, but I need more faith in Him as my personal Saviour.

I went to town one day, taking a bundle of *Signs of the Times*, which I asked the Lord to help me sell. Not a man refused to buy. I could have sold more if I had had them with me. Yesterday two women came to see me, and I sold each a copy of "Christ's Object Lessons," and to-day I sold a copy to a young man.

I accepted the truth six years ago, and since that time have labored to bring others to a knowledge of it, and the Lord has blessed my efforts. To His name be all the praise. I have at times been engaged in canvassing. Some time ago I wanted to get some copies of the *Signs of the Times* to mail to ministers of other denominations, but I did not have the money to do so. I took it to the Lord in prayer, and told Him that if He would send me an order for the things I was selling, between that time and Christmas, I would give Him half, for the spreading of the truth in this way; and in the time allotted, I received an order for \$5.20. The Lord will surely hear and answer our requests when we come to Him in faith.

#### REQUESTS FOR PRAYER

"PLEASE pray for my only son. He is an amiable youth, but is not a Christian, and has no love for religious reading or meetings. My heart aches for my dear, loving boy."

"I ask an interest in the prayers of God's people for my daughter, an only child, that she may be converted to God; also for a niece who has become entangled in the meshes of Satan, that she may be led out of darkness into the marvelous light of God's truth."

"It is my earnest desire to have prayers offered in my behalf. Oh, I must have help soon! Please pray earnestly that the Lord will heal me of all my infirmities, especially that He will heal me spiritually. Also pray for my husband and children. I believe that the prayers of God's children avail much."

A sister who has been a widow fifty-nine years, and whose children are now grown, and have left home, with the exception of one son, requests prayer for her children, that they may be converted and accept the truth. The son who is at home with her has been a Sabbath-keeper, but has become discouraged, and does not attend religious services. This sister is carrying a heavy burden for her family; let us share it with her by earnest prayer.

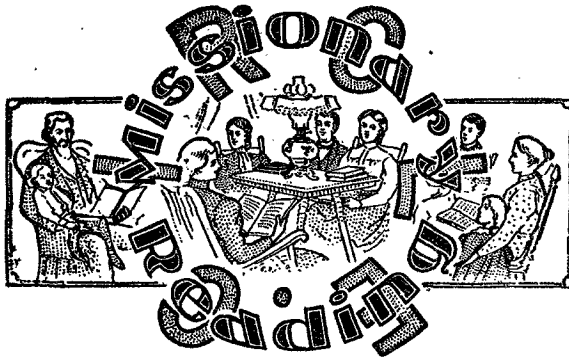
My dear husband is unconverted. When we were married, he hardly believed there was a God, but now I have reason to think that he believes differently. He is, however, very unconcerned, and laughs when I say anything about the end of all earthly things. The other day he said that we should never live so long as that. I realize to some extent the shortness of time. My father is an observer of the Sabbath, but uses tobacco, and is not converted. I also have a sister and three brothers unsaved. I do want to see them converted. Please pray for them.

"Inasmuch as I believe that the effectual fervent prayer of a righteous man availeth much, I most earnestly desire your prayers in behalf of my family. Both my husband and my son have known what it is to enjoy the presence of Christ in our hearts, but have turned again to the world. Pray that they may yield to the Spirit of God, for I know that my husband is often under conviction of sin, but Satan has blinded his eyes to the truth in regard to the health reform, and, too, he is full of criticism. I, too, need your prayers for a clean heart and a right spirit, that under trial I can maintain meekness and patience, also loving forgiveness toward the offender."

#### NOTICE!

LETTERS received at the office of the Woman's Gospel work, just before and during the Conference, will be answered as soon as possible after its close.

MRS. GEORGE A. IRWIN.



#### REVELATION 20

S. N. H.

In this chapter we have the millennium, or the thousand years. It is especially stated that the first resurrection includes only those who sit in the judgment with Christ during the thousand years. The first resurrection takes place when the Lord comes. 1 Thess. 4:16, 17. So the thousand years here referred to is between the first and second resurrections.

At the close of the thousand years the city of God comes to the earth. It is then that Satan will be loosed out of his prison. He was bound to this desolate earth; the wicked were in their graves, and the righteous had gone to heaven, so there were none for him to deceive.

He who has been so active a destroyer of souls for six thousand years is now left to contemplate the work he has done, and his future destiny. When the wicked are raised, he gathers them from the four corners of the earth, Gog and Magog, to battle. They surround the city of God, and, inspired by Satan, they think it can be taken. Christ and the saints appear above the city, and there, in full view of the lost, are the Ten Commandments, which have been trampled under foot by the wicked. Language can not describe that scene. There are the deceived and the deceiver; there are the false shepherds and the flocks that they have deceived, and it is then there will be a full realization of the first step taken that caused them to wander from the path of rectitude and righteousness. It is then they behold the reward of the righteous and the reward of the wicked. Ps. 112:8-10. They have one final view of each other; and then, when it comes over Satan and the wicked that they are lost, there comes up one bitter wail of agony, the earth opens and swallows them up, and the fire in the earth connects with the fire that comes down from heaven, and the earth is burned, and from its ashes will come forth a new heaven and a new earth. The wicked are no more. This is the last act of the judgment.

"The revelator foretells the banishment of Satan, and the condition of chaos and desolation to which the earth is to be reduced; and he declares that this condition will exist for a thousand years. After presenting the scenes of the Lord's second coming and the destruction of the wicked, the prophecy continues: 'I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled, and after that he must be loosed a little season.'"—"Great Controversy," page 658.

During the thousand years between the first and the second resurrection, the judgment of the wicked takes place. The apostle Paul points to the judgment as an event that follows the second advent. "Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make

manifest the counsels of the hearts." Daniel declares that when the Ancient of days came, "judgment was given to the saints of the Most High." At this time the righteous reign as kings and priests unto God. John in the Revelation says: "I saw thrones, and they sat upon them;" "They shall be priests of God and of Christ, and shall reign with Him a thousand years." It is at this time that, as foretold by Paul, "the saints shall judge the world." In union with Christ they judge the wicked, comparing their acts with the statute book, the Bible, and deciding every case according to the deeds done in the body. Then the portion that the wicked must suffer is meted out according to their works, and is recorded against their names in the book of death.

Satan also and evil angels are judged by Christ and His people. Paul says, "Know ye not that we shall judge angels?" And Jude declares that "the angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day."

At the close of the thousand years the second resurrection will take place. Then the wicked will be raised from the dead, and appear before God for the execution of "the judgment written." Thus the revelator, after describing the resurrection of the righteous, says, "The rest of the dead lived not again until the thousand years were finished." And Isaiah declares, concerning the wicked, "They shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited." See "Great Controversy," page 660.

#### BEREAN LIBRARY STUDY

Revelation 20; "Thoughts on the Revelation,"

Pages 687-701

DAILY READING FOR APRIL 28 TO MAY 4

Sunday, "Thoughts on the Revelation," verses 1-3.  
Monday, " " " " " 4-10.  
Tuesday, " " " " " 11-15.  
Wednesday, chapter 41 in "Great Controversy."  
Thursday, " " " " "  
Friday, article on Revelation 20, this page.

#### QUESTIONS

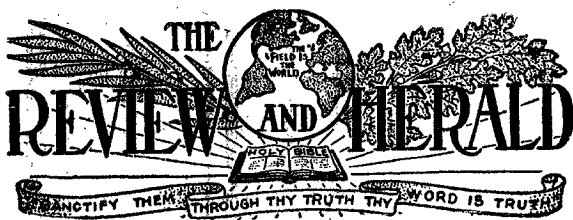
Verses 1-3.—What does the angel have in his hand? What is the bottomless pit? Who is the dragon? Where is he placed? How is he made secure? How long is he confined? What takes place at the end of one thousand years? What is he deprived of during this time?

Verses 4-6.—What was shown the prophet? Who sat upon them? What work was given them? What class of people engage in this work? How long does it continue? Who will be judged during the one thousand years? When are the righteous raised to life? What is their resurrection called? When will the wicked be raised? Who is beyond the power of the second death?

Verses 7-10.—When is Satan loosed? Who are on the earth at that time? What does Satan immediately do? For what purpose does he gather them? How many are there? Where are they gathered? How are they punished? How complete is their punishment? What is Satan's fate?

Verses 11-15.—What was seen? Who stood before the throne? What books were opened? How were the wicked punished? From what three places are the dead said to be gathered? What is the second death? Who suffers the second death?

"THE constant duty of every man to his fellows is to ascertain his own powers and special gifts, and to strengthen them for the help of others."



BATTLE CREEK, MICH., APRIL 23, 1901.

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### ITEMS FROM GENERAL CONFERENCE

MRS. E. G. WHITE: "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to His temple, even the messenger of the covenant, whom ye delight in: behold, He shall come, saith the Lord of hosts. But who may abide the day of His coming? and who shall stand when He appeareth? For He is like a refiner's fire, and like fullers' soap."

Consider what that means. Fuller's soap makes a garment shrink into a much smaller compass. We want to stand in that position of humility where the life is hid with Christ in God. We claim Him; He is our righteousness; therefore, our lives are hid with Christ in God, we shall not shrink into nothingness.

To us has been given the work of preparing ourselves for the mansions. And this we can do through the help that is waiting for us. When God gave His Son to our world. He gave all heaven, all the facilities and powers of heaven. Those who fail to improve the glorious opportunities granted with the gift of God's Son will be without excuse.

Christ declared that all power in heaven and earth has been given to him, and He gives this power to those who truly believe on Him, to His disciples, that they may go forth to proclaim the message of hope and salvation to a fallen race. He takes His position at the head of humanity, covering humanity with divinity. In Him humanity and divinity are combined, and He can accomplish for the human race all that is necessary to enable them to overcome as He overcame, and sit down with Him in His Father's throne.

All the sufferings, all the distress, that came to Him who was equal with the Father, was borne that He might bring people to himself. For this purpose He laid off His royal robe, His royal crown, laid aside His high command, and stepped down to humanity. He who was the majesty of heaven, the King of glory, died for sinners.

We breathe because God takes charge of the human machinery. Day by day He keeps it in working order, and He wants us to think of the infinite sacrifice He has made for us in suffering with One equal with himself—His only begotten Son. He consented to let Him come to a world all seared and marred with the curse of sin, to stand at the head of humanity as a sin-bearing, sin-pardoning Saviour. God has pledged himself to receive sinners; for He "so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Everlasting life,—this is what we want. Shall we be satisfied to live in this poor world without a hope of a better life? God forbid. Let us lay hold of the power that has been provided to make it possible for us to gain eternal life. Let us take hold of the blessings heaven has given us that we may fit ourselves for the higher grade, fit ourselves for the mansions which Christ is preparing for us. He said, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if

I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

### The Work in Russia

L. R. Conradi: To-day I received some letters from our brethren in Russia. In them the brethren tell their experience of the last few months,—some in prison two or three times. One brother writes from near the Baltic Sea. He began to preach, and was fined five dollars. But as he would not pay the fine, he was put into prison, first for two days. He preached again, and they made it three days. He preached again, and they made it four days. The prison was a small place, and eight or ten persons were crowded in, and the air was terrible. But five cents a day was allowed for food. I have heard that you can live on ten cents a day; he had only five cents a day. But he found some better food.

They asked him, "Are you a criminal? Did you steal a horse?" "No." "Why are you here?" "I am here for preaching the gospel." "The gospel?" They began to laugh. He says there was in that prison room an old Bible. Part of the leaves had been torn out, and used for papers to make cigarettes. One young man brought the Bible to him, saying, "You stand here, and preach to us." He began to talk to them, and in a little while they became interested; and when the fourth day came, and his deliverance was announced, he was not yet through answering all their questions. He said, "The time seemed so short to me. I did not know that I had had so little food, or anything of the kind."

Another case: A brother wrote, the first of December, that he was imprisoned in the Caucasus. A few Christians were with the other prisoners,—Lutherans and Catholics. He says: "We received hot water twice a day, and five cents a day with which to keep ourselves." As he took his Bible, and read it there in the prison, he thought of the words of our Saviour, "Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy." And then he speaks of another text, Isaiah 25,—how the Lord was his refuge and strength.

There was a brother in the Catholic Church, a Russian, who heard the gospel. He took hold of the truth, and began preaching it. As he received the light, he preached it to those around him. The next thing he was exiled from the western part of Russia to the Caucasus. He had no work, had a large family, which he had left behind. He went from door to door trying to find employment. The people all knew he was an exile, and would ask him, "Why are you here as an exile? Have you killed somebody?"—"No." "Have you stolen?"—"No." "Well, why are you here?"—"Oh," he said, "on account of my belief." They were Catholics. "Oh," they said, "you are a heretic. We do not want any heretics." So he went from door to door, trying to get work and something to eat.

But what happened?—A German Baptist took him into his store, and talked with him. One of our ministers went there, and talked with this German brother about this last message; and as he read from the Bible, this Russian said, "You must have some good things; I would like to know them, too; tell me." And so he was told about the Sabbath, and that the Saviour is coming. Then the German said to the other,—his partner now,— "We will keep next Sabbath." "But," the other said, "how about our business? I can not do it so quickly." "Why," the other said, "after I have left my home and everything, and now the Lord brings the truth to me, I must not stop short; I can not." He kept the next Sabbath. He then began to preach, and in a little while twenty-five Sabbath-keepers were gathered together.

Then the Russian Church said, "We will stop that thing." They banished all these men to the other side of the Caucasus Mountains, near the Persian border. I was there just at that time, and had

a general meeting. The brethren told us their experience. One brother said there were the brethren in chains, ready to be taken away across the mountains. On the one side of the soldiers were the men, and on the other their wives and children. The soldiers would go up and down between them, and they could not say farewell to each other. It was a hard thing. In the midst of the winter they were to cross the mountains.

The priests said, "This thing will stop. There are only women left, and a few children. They can not do anything." I asked the daughter of one of these exiled men, "Are you not discouraged? Your elders have gone, your preachers have gone, and everybody else." "No," said she; "God still lives." [Voices: Amen!] "And," she said, "if we ever go to work, we want to go to work now, and all they can do is to send us where our fathers have gone." So they went to work, and in a little while there were twice as many as they had before. [Voices: Amen!] More than that. As the exiled brethren went down to the Caucasus and to the Persian border, do you think they kept quiet?—No; they began preaching, and in a little while quite a number accepted the truth.

There are in Russia one hundred and thirty-five million people. Some may say, because the country is so large, it is thinly populated; but I will give you a little idea about Russia. When you cross the German border, Russia is as thickly settled as New Jersey. If you go a little farther, it is as thickly settled as New York and Pennsylvania. And when you go a little farther, and from there to the Siberian border, it is settled about like Iowa. And when you get into Siberia, it is about as thickly settled as Montana. The southern part of this Siberian country is a good country, just as good as the West was in the United States before it was settled.

To-day, as the Siberian railroad goes across there, hundreds and thousands of Russians are brought into that country, and are settling along that railroad, all the way to China. There is a mission field. And not only Russians, but Germans and others, are going into that country to develop it. It is just as good a country as you have here. The railroad is being built for six thousand miles. I met a man who told me he had been twenty-one days on the railroad coming from Siberia. There is a mission field in Russia, and we ought to look to that vast mission field.

### In Brazil

W. H. Thurston: For the last seven years I have been laboring in South America. Of course any country where the work has not been started, may be called a neglected field; but South America is so called from a spiritual standpoint, in view of the fact that while there are two hundred and sixty-five missionary societies operating in the world, only sixteen have attempted anything in this land.

Brazil is the country in South America to which I wish to call attention to-day. Brazil occupies nearly half the continent of South America. It is divided into twenty states, and is called the Republic of the United States of Brazil. It claims the largest number of navigable rivers of any country in the world, has nearly four thousand miles coastline, and an area of three million five hundred thousand square miles. Brazil is nearly as large as the United States, and has a population of sixteen million.

We have not thought to ask any great things for Brazil at this Conference, but we have a few requests to make. Realizing the great work yet to be done in preaching this gospel of the kingdom in all Brazil, as well as elsewhere, it has been our hope and prayer that this Conference will result in a great impetus to the missionary spirit and zeal of every one of us as well as of all our churches, and that we may move on with greater earnestness and rapidity to all the world.

The laborers in Brazil send greetings to all



assembled, and each one is praying for the success of this Conference, and that all may have the fullness of power, standing where God would have us, and that more laborers may be called to the great work abroad.

We are carrying on evangelical work, medical missionary work, and religious liberty work as fast as we can, but we have no organizations for those branches. Every one of our laborers is an evangelist; every one a medical missionary; every one a religious liberty man, and every one is a Sabbath-school worker. We all work together. We all labor together, one man in Christ. We have no difficulty whatever. It is a blessing to see all this work prospering, growing, and moving with rapidity.

We have, as I have stated, fifteen churches and ten companies; and wherever we have organized churches, we have begun from the first to educate them to be missionary workers—to go out into the field, to sell books, distribute tracts and papers and periodicals, and spread abroad the light they have received. I am glad to say that there is this desire among all the churches, and that every little while there comes a call for a minister, where the people have become interested through our reading-matter, and want a minister to come and baptize. Perhaps the call comes from another district, five or ten miles from any settlement or church of our people; and is for some one to come and organize them into a church so that they can be counted in with us, organize with us, and then go to work systematically.

Just before I came away, a call came for a minister to go to one of our churches where there was a great interest among the Germans and the Brazilians. They wanted a minister who could speak both German and Brazilian, so he could labor for both peoples. Several were awaiting baptism. This work is reaching out everywhere.

We design our school to be a mission school, a self-supporting school, to train and educate laborers for the great harvest-field in Brazil. And I do not doubt that we shall be able to spare some from there to at least one other country. Portugal has the language we have in Brazil, and we have thought that we could train laborers in this school in Brazil to open up the work in Portugal. I do not know whether any of you have ever thought of that or not. But the thought has come to us that it might be a good plan if Brazil could raise up laborers to carry the truth to Portugal.

While our boat was lying at Lisbon, I looked over that great city, the place where one of the signs of the second coming of Christ was fulfilled, and realized that there is not a voice in that city to sound the Third Angel's Message. If we can raise up laborers in Brazil, and train them, to go to Portugal to start the work there, we shall be only too glad. And at the present time it seems to me that it is the will of God that this should be done.

#### In the South

J. E. White: Seven years ago last January, Brother Palmer and I went to a meeting at Atlanta, Ga. We went because we had made up our minds that we were going to have missionaries among the colored people in the South. We had found that first Testimony that had been sent in regard to the work in the South. We had read it, and we had talked with Dr. Caldwell, who had been working there; and we made up our minds that the Lord could use us in that kind of work.

We began to inquire about how the work was to be done. I was anxious to hear what instruction was to be given in regard to the work. Elder Kilgore spoke to the brethren, and said, "Here is Brother White, who has something to say to you in regard to the work among the colored people in the South." You can imagine how I felt, when I myself had come there for instruction. I found that the brethren there had not been in the work.

They had not been working for the colored people, and they had no instruction to give. Well, we talked it over with them, and learned all we could. We walked up and down the streets of Atlanta, and saw the colored people as they lived, and gained all the ideas we could. And yet when we went to the South, we knew practically nothing in regard to the situation there.

In the South there is a great work to be done for both white and colored. In regard to the colored people, it was told me that they were very ignorant, that many of them could not read; but the condition of the poorer white people astonished me.

In regard to the condition of the colored people of the South, I can touch on only a few points. We find the South not only a world of its own, but the colored population is a world within a world. It is rather more so than before the Civil War, because in those times the colored people were grouped around the "great house," as it was called. In the country, there was the great house of the owner of the plantation; and around this great house were settled the colored people who worked the plantation. The people who owned or superintended them, were more or less associated with them. Before the war, the colored people in many instances, so far as I can learn, went to the same churches that the white people attended, having seats set apart for them in the gallery, or at the rear. Here they were privileged to listen to the same teaching that the white people listened to. But since the war, they have had churches and pastors of their own. What kind of preaching do they have? There are hundreds of colored preachers in the South who can not read a word from the Bible.

The colored people are intensely religious, and must have some kind of service and some kind of a preacher. So they picked out certain men who had a peculiar gift in prayer, or in exhortation, and engaged them as preachers. Around Vicksburg, Miss., a great many sermons are preached from the "Gospel Primer." They take those simple stories into the desk, and those who can, read enough to get the point of the stories before their audiences.

In the South there are between seven and eight millions of these colored people who have no refining influence over them, because they have no associations with those who have had the opportunity of education, culture, and refinement. For that reason they are an entirely separate people from the white population. They are a superstitious people. You could not expect anything else. When we began holding meetings on the boat, the people who came once would always come again, and a story was started that the people who came onto the boat were "hoodooed;" so it was said to them, You must not go into that boat; for if you do, they will hoodoo you, and you will have to go again, because you can not stay away from it. But the truth they heard there won them. It was the gospel of Jesus Christ in its purity that had a controlling power to bring them back again.

We need schools in the South, not only to teach these people to read, but to teach them how to work, to teach them trades, the uses of implements, and how to farm. We need a literature for them.

**The emptiness and hypocrisy in much of the popular Christianity of to-day** are clearly recognized in a recent article from the pen of Oliver C. Miller, of Washington, D. C., a chaplain in the United States army. He exclaims: "Only think of the fashionable church-goers who have for long weeks fluttered, butterfly-like, about the ballroom, lingered till midnight over the card table, or gazed with delight upon the fleshly scenes of the stage, reveled in all those things that feed the desires of the flesh, until they have become so wearied in body and sick in soul that they must rest for a while, forsaking the world, in a formal way, for a season [during Lent], clasping the gilded prayer-book with jeweled fingers, and going in solemn and awful mockery before the altar of the Lord!"

#### THE KEEPING OF THE COMMANDMENTS The Second Commandment

"I AM the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. . . .

"Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments." Ex. 20:2, 4-6.

As already stated, Gregory II was pope when the great controversy over the worship of images was raised, by the efforts in the East to abandon it.

This pope Gregory made himself chief champion of the images and their worship. In 730 he wrote in defense of image worship, to Emperor Leo the Isaurian who was trying to destroy the images.

Since the cause of image worship prevailed, and was established as a part of Catholic faith, this letter of Pope Gregory II is important as giving the principles and arguments upon which that worship rests.

To Emperor Leo, the pope wrote:—

Ten years by God's grace you have walked aright, and not mentioned the sacred images; but now you assert that *they take the place of idols, and that those who reverence them are idolaters*, and want them to be entirely set aside and destroyed. You do not fear the judgment of God, and that offense will be given not merely to the faithful, but also to the unbelieving. Christ forbids our offending even the least, and you have offended the whole world, as if you had not also to die and to give an account.

You wrote: "*We may not, according to the command of God (Ex. 20:4), worship anything made by the hand of man, nor any likeness of that which is in the heaven or in the earth. Only prove to me, who has taught us to worship (σέβεται καὶ προσκυνεῖν) anything made by man's hands, and I will then agree that it is the will of God.*" But why have not you, O emperor and head of the Christians, questioned wise men on this subject before disturbing and perplexing poor people? You could have learnt from them concerning what kind of images made with hands χειροποίητα God said that. But you have rejected our Fathers and doctors, although you gave the assurance by your own subscription that you would follow them. The holy Fathers and doctors are our scripture, our light, and our salvation, and the six synods have taught us (that); but you do not receive their testimony. I am forced to write to you without delicacy or learning, as you also are not delicate or learned; but my letter yet contains the divine truth.

God gave that command because of the idolaters who had the land of promise in possession and worshipped golden animals, etc., saying: "These are our gods, and there is no other God." On account of these diabolical χειροποίητα, God has forbidden us to worship them. . . . Moses wished to see the Lord, but He showed himself to him only from behind. To us, on the contrary, the Lord showed himself perfectly, since the Son of God has been made man. . . . From all parts men now came to Jerusalem to see Him, and then depicted and represented Him to others. In the same way they have depicted and represented James, Stephen, and the martyrs; and men, leaving the worship of the devil, have venerated these images, but not absolutely (with latria), but relatively. . . .

Why, then, do we make no representation of God the Father?—The divine nature can not be represented. *If we had seen Him*, as we have the Son, *we could also make an image of Him*.

This is precisely the reason that the Lord gives in His word, as to why He allowed no manner of similitude to be seen. Read that word again: "Ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire: *lest ye corrupt yourselves*, and make you a graven image, the similitude of any figure." Deut. 4:15, 16.

Thus the Lord allowed no similitude to be seen, expressly that the people should make no image, and because the people were so idolatrous that, had they seen any similitude, they would certainly have made a graven image.

Yet Pope Gregory II plainly says of God: "If we had seen Him, . . . we could also make an image of Him."

This is only to say that he and those of that way are in heart as idolatrous as were the people at Sinai.

Pope Gregory says also, "We have seen the Son," and thus can make images of Him, and, "If we had seen God the Father, as we have the Son, we could also make an image of Him." But since God allowed no similitude to be seen, "lest ye corrupt yourselves, and make a graven image," and since this word of Pope Gregory's shows that he and those of that way are as idolatrous as were those at Sinai,—this, then, shows that the use of images of Christ in the Catholic Church is as essentially idolatrous as was ever the use of any images in the world.

Further, the pope wrote:—

You say: "We worship stones and walls and boards." But it is not so, O emperor; but they serve us for remembrance and encouragement, lifting our slow spirits upward by those (persons) whose names the pictures bear, and whose representation they are. And we worship them not as God, as you maintain; God forbid! For we set not our hope on them; and if a picture of the Lord is there, we say: Lord Jesus Christ, help and save us. At a picture of His Holy Mother, we say: Holy God-bearer, pray for us with thy Son; and so with a martyr. . . . It would have been better for you to have been a heretic than a destroyer of images.

But that is only the argument of open pagan idolaters. They know that the *image itself* is not their god: they say only that the image represents the god; it serves to aid the mind in rising to the true idea and worship of the god, of which the image is the representative and remembrancer.

The war against image worship continued till A. D. 789, when Irene came to power as the guardian of her son Constantine VI. She entered diligently upon the work of re-establishing image worship.

She opened correspondence with Pope Hadrian I, who "exhorted her continually to this." In his argument promotive of image worship the pope used Heb. 11:21,—Jacob blessed both the sons of Joseph, and "worshiped upon the top of his staff,"—and made it support image worship by casting out the preposition, so that it should read, "worshiped the top of his staff."—*Bower's "Lives of the Popes," Hadrian, par. 40.* And so it reads in the Catholic Bible to-day.

But since the image worship had been abolished by a general council, it was only by a general council that image worship could be doctrinally restored. It took considerable time to bring this about, so that it was not till 787 that the council was convened.

This council, called also the seventh general council, was held at Nice, in Asia, especially for the prestige that would accrue to it by the name of the Second Council of *Nice*. It was held Sept. 24 to Oct. 23, A. D. 787. "The iconoclasts appeared, not as judges, but as criminals or penitents; the scene was decorated by the legates of Pope Adrian, and the Eastern patriarchs; the decrees were framed by the president, Tarasius, and ratified by the acclamations and subscriptions of three hundred and fifty bishops." They unanimously pronounced that the worship of images is agreeable to Scripture and reason, to the Fathers and councils of the Church.—*Gibbon, "Decline and Fall," chap. xlix., par 17.*

The closing words of the decree of the council are as follows:—

We are taught by the Lord, the apostles, and the prophets, that we ought to honor and praise before all, the holy God-bearer, who is exalted above all heavenly powers; further, the holy angels, the apostles, prophets, and martyrs, the holy doctors, and all saints, that we may avail ourselves of their intercession, which can make us acceptable to God if we walk virtuously. Moreover, we venerate also the image of the sacred and life-giving cross and the relics of the saints, and accept the sacred and venerable images, and greet and embrace them, according to the ancient tradition of the holy

Catholic Church of God, namely, of our holy Fathers, who received these images, and ordered them to be set up in all churches everywhere. These are the representations of our incarnate Saviour Jesus Christ, then of our inviolate Lady and quite holy God-bearer, and of the unembodied angels, who have appeared to the righteous in human form; also the pictures of the holy apostles, prophets, martyrs, etc., that we may be reminded by the representation of the original, and may be led to a certain participation in His holiness.

This decree was subscribed by all present, even by the priors of monasteries and some monks. The two papal legates added to their subscription the remark that they received all, who had been converted from the impious heresy of the enemies of images.—*Hefele*. The council was not content with this formal and solemn subscription. With one voice they broke out into a long acclamation, "We all believe, we all assent, we all subscribe. This is the faith of the apostles, this is the faith of the Church, this is the faith of the orthodox, this is the faith of the world. We, who adore the Trinity, worship images. Whoever does not the like, anathema upon him! Anathema on all who call images idols! Anathema on all who communicate with them who do not worship images! Anathema upon Theodorus, falsely called bishop of Ephesus; against Sisinnius, of Perga; against Basilus, with the ill-omened name! Anathema against the new Arius Nestorius and Dioscorus, Anastasius; against Constantine and Nicetas (the iconoclast patriarchs of Constantinople)! Everlasting glory to the orthodox Germanus, to John of Damascus! To Gregory of Rome everlasting glory! Everlasting glory to the preachers of truth!"—*Milman, "History of Latin Christianity," book iv, chap. viii, par. 27.*

In the West, Pope Adrian I accepted and announced the decrees of the Nicene assembly, which is now revered by the Catholics as the seventh in rank of the general councils. For the honor of orthodoxy, at least the orthodoxy of the Roman Church, it is somewhat unfortunate that the two princes [Constantine and Irene] who convened the two councils of Nice, are both stained with the blood of their sons.—*Gibbon, "Decline and Fall," chap. xlix, par. 18.*

Thus it was that image worship was established as a part of the faith of the Catholic Church, and that it is as clearly idolatry as ever was anywhere, the whole record, as well as the Scripture, shows.

Commenting upon the popular "church entertainments" of the day, the *Christian Advocate* (New York), the leading Methodist paper of the United States, says that they are "but a sample of the degradation to which some societies in all churches have fallen. . . . In one Methodist church in the far West, at the last Christmas festivity in the nineteenth century, 'Belshazzar' was advertised to 'spread an elaborate feast to his lords.' In connection with the performance three young men were actually to appear in the fiery furnace. Twelve prizes were to be given to the queen's maids. The king and his lords were to lead the guests to supper at 6 P. M., and the feast was to continue until ten, when the maids would come royally robed. After this the furnace would be heated, and the three men were to be represented as burned in it. . . . A more sacrilegious performance could hardly be imagined. Many of the worst foes Christianity has to encounter are its professed friends. By their conduct Christ is wounded in the house of His friends. Unless public enlightenment puts a stop to such things, within ten years, in many places it will become a serious question with all religious and thoughtful parents whether they can safely allow their children to go to Sunday-school or to a church where such vulgarity and irreverence are allowed."

**Stealing, robbing, and begging are fruits of the same limb.** In doing any or all of these, a person is obtaining something otherwise than through its appointed channel. It is natural to give, it is the highest order of nature to give; but in this highest order there is a system: there are appointed channels through which everything is given. The teachings of the gospel always have been to direct men's minds to these appointed agencies through which God ministers His blessings. The tendency and effort of the world has ever been to get these blessings some other way.—*Gospel Farmer*.



### TRUE FAITH AND TRUE GIVING

THE remnant people have always believed that the time would come when all that they had of lands and of money would be laid upon the altar of God as a sacrifice for His cause. They have ever taught that when the time of trouble arrives, all their wealth and possessions would have been used for the advancement of the message that proclaims the coming of the Son of man in the clouds of glory. This belief has amounted almost to a cardinal principle of faith. It has been a sweet thought to many a soul that the time would come when God's people, alone in the forests and among the rocks of the mountains, would receive their bread and their water direct from their Maker.

Thank God, these days will yet come, and those who are true and loyal will have part in this sweet and trustful experience. It is written of the remnant people: "Here are they that keep the commandments of God, and the faith of Jesus." Now giving is organically connected with commandment-keeping; and this experience of giving all that we have, is the perfection of commandment-keeping.

Once, when a rich young man came to Christ to talk with Him about the better world beyond, the following conversation took place:—

*Rich Young Man:* "Good Master, what good thing shall I do, that I may have eternal life?"

*Jesus:* "Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments."

*Rich Young Man:* "Which?"

*Jesus:* "Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother: and, Thou shalt love thy neighbor as thyself."

*Rich Young Man:* "All these things have I kept from my youth up: what lack I yet?"

*Jesus:* "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me."

The vital point in the mind of the rich young man was what he should do in order to obtain eternal life. The answer of the Master was expressed in one brief sentence: "Keep the commandments."

Now all that is necessary in order to obtain eternal life is to keep the commandments. The commandments were ordained unto life; and the perfect keeping of them will insure to any man eternal life and all its glories. The Saviour, at the request of the rich young man, enumerated some of the commandments, which are to be kept. The rich young man professed to have kept these from his youth up, and inquired, "What lack I yet?"

He was asking what he lacked in commandment-keeping, because how to keep the commandments so as to be sure of eternal life was the question under discussion. What lack I yet in commandment-keeping? he asks. To this the Lord replied: "If thou wilt be perfect,"—in commandment-keeping,—"go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me."

Now the giving of all that we have to advance the cause of God in the earth, is the perfection of commandment-keeping. It is one of the supreme tests of true commandment-keeping.

When the Saviour gave this definition of perfect commandment-keeping, He did not give an arbitrary definition. Christ is the Perfect Commandment-Keeper. He had no other god before the true God. He never bowed down to images of wood or stone. He did not take the name of the Lord His God in vain. He remembered the Sabbath day to keep it holy. He honored His father and His mother. He

did not kill; He did not commit adultery; He did not steal; He did not bear false witness; and He did not covet. And high above all these, He did leave all the hoarded wealth of eternity; He did sacrifice all His property in paradise, that He might come to earth and save lost man. He, as it were, sold it all for the benefit of the poor whom He wanted to save. And this was the perfect commandment-keeping of the Perfect Commandment-Keeper.

This same test of selling all that they have for the benefit of a poor lost world will yet be applied as a test of the genuineness of the commandment-keeping of those of whom it is written: "Here are they that keep the commandments of God, and the faith of Jesus." It takes genuine faith to do this. It takes the faith of Jesus, to give all that we have to the cause of God.

In the second letter to the Corinthians it is written: "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich."

The Lord Jesus Christ was rich; and He who was rich gave away all his riches, and for our sakes became poor, that we through His poverty might be rich. There is a wonderful thought wrapped up in this verse. It is easier for a poor man to give of his means than it is for a rich man to give of his. Through all the ages the work of the gospel has been supported much more by the small gifts of the poor than by the great gifts of the rich. Many a rich man is willing to give if his giving will not impoverish him; but to give so that his riches will not only be sensibly affected, but until he himself becomes poor, is a test most supreme. The literal meaning of the word translated "poor" is *destitute*, yet this is just what the Master became. He was rich, and for our sakes He who was rich became destitute. In these last days this great test will come to the rich among Seventh-day Adventists. It will come also to the poor. It will come to all alike. Shall we have perfect commandment-keeping?

Again: Christ not only gave all that He had, but He gave it for a purpose for which men find it harder to give than for any other. Many a time I have heard men and women say: "We hate to give our money to pay debts: we hate to pay for dead horses. If it were some new enterprise, we should feel much more kindly disposed toward it. Your institutions were all clear from debt once, why didn't you keep them so?"

Well, once upon a time to a man and a woman there was given a beautiful estate, the title was clear, and the estate was in first-class condition; there was plenty of gold on top of the ground, enough so that they could build houses with it and pave streets with it if they wanted to; silver by the ton was easy of access; the most precious gems were there in abundance: of fruit and grain and vegetables, of stately trees and fragrant flowers, of noble rivers, purling streams, babbling brooks, and effervescing springs I need not speak; they were all there in the greatest variety and profusion. The estate, moreover, was well-stocked with horses and cattle and sheep; the lakes and rivers were full of fish, and beautiful birds were in the air. It was a great estate, the like of which no man or woman on earth has seen from that day to this; it would seem impossible that any man having clear title to such an estate as this could ever get in debt or come to want; but, strange to say, this man and this woman sold the estate. We sometimes talk of people selling things for a song—but they didn't get that much for it. They mortgaged it to the devil, and he foreclosed on them, and they got nothing for their equity. Have you ever heard of that man and that woman and that estate? of how they went into debt, and the sad, sad times that they and all their sons and daughters have had ever since?

But, oh, let me tell you, when the great God and the dear Lord Jesus Christ heard what this man and this woman had done, they said, We will give all that we have, and we'll give it to pay this debt that

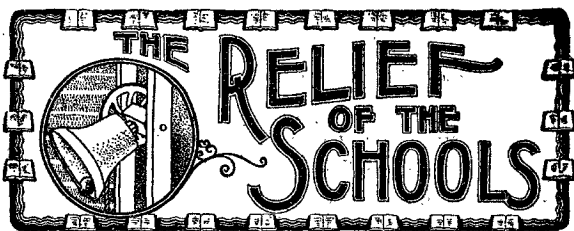
the men and women of the earth have incurred. We will redeem them; that is, we will buy them back, both them and their estate. Jesus Christ said, I will be the world's Redeemer; that is, I will be the *buyer-back* of the world: I will buy back for humanity that which they have lost. I will give all the hoarded wealth of eternity for this great object.

And from that day to this, all that God and all that Jesus Christ and all that the angels of heaven have done is to give blessedly and unselfishly all that heaven has to give, and to give it to pay A DEBT.

The great sacrifice of heaven is about to yield its fruit. Thank God, many of us are to live to see the glorious end, and the still more glorious beginning. And to-day God calls upon those who expect to see this grand, grand sight to cast into the treasury of sacrifice all that they have, that it may become a part of the gift of heaven, a part of the sacrifice of eternity, and that they with Him may share in the work of redemption.

Our colleges, our academies, our Scandinavian institutions, and our foreign missions cry out for help. In giving to them, we give to God, and gain for ourselves the blessed heaven-sent GIFT OF GIVING.

P. T. MAGAN.



In reading our State papers we see many items of interest concerning the work being done in selling "Christ's Object Lessons." Then, too, a large number of the letters coming to this office contain words of good cheer and encouragement in regard to the progress of this work. We have found so much pleasure in reading these experiences that we have decided, from time to time, to cull extracts from both letters and papers, and give the readers of the Relief of the Schools department an opportunity to rejoice with us in the knowledge that there are many in our ranks who are loyal to the King, eager and willing to serve Him.

P. T. MAGAN.

Those outside of our denomination are entering upon the sale of "Christ's Object Lessons" with enthusiasm. No one can read it without wishing that all his friends, and all his enemies, and everybody in the world might have a copy, and learn to practice its wonderful truths.

One sister, who is seventy-three years old, said, "I stayed at home, and sold nine books." Another one, who was certain she could not sell a book, after considering the matter and praying over it, started out, and in just a few days sold seventeen books. A brother bought eight books, and started out to give them away; but at his first attempt, he was offered the regular price for the book, and thus encouraged, he went ahead and sold them all, and then came back for six more.

I have just delivered thirty-three copies of "Christ's Object Lessons." The people seemed glad to get them. One man who has read the book says, "It is worth its weight in silver." I am convinced that now is the time to push this work. . . . Times are good, and the people are willing to buy our literature. But who knows how soon hard times will return, or how soon, as in Canada, the people everywhere may be warned against our books? Let every one awake to his responsibility just now. Each individual who does his part will surely be richly repaid; but unless we move as a united people, a great blessing will be withheld, and the loyal may be held in bondage by the unfaithful. Jer. 43:5-7.

A man to whom one of our sisters sold a copy of "His Glorious Appearing," became so interested that when I canvassed him for "Christ's Object Lessons" he took it, saying, "Adventists have the best books in the world." Papers, pamphlets, and tracts may be sold or given away while working for "Christ's Object Lessons."

The Lord has given me a new plan by which to sell "Christ's Object Lessons" to school-teachers. I go to the schoolhouse just before intermission. When the teacher asks me to make some remarks, I accept the invitation, and give a talk on education. I tell them that true education will make them better men and women, and that it is in harmony with God and His word. I then tell them that I have a book, which I am selling to advance educational work, and which I wish to show them during intermission. Of course, I do not expect to sell to the children, as they must first consult their parents, but I turn my whole attention to the teacher, yet do it over the children's shoulders. Out of the three schools that I have visited, I have not missed a sale for "Christ's Object Lessons;" but that is not all. The children get acquainted with me, and tell their parents about me, thereby advertising me and my work. I expect to visit every school in this way; and if the plan succeeds, we shall have at least one book in every school district. Pray that the Lord may direct me in devising plans by which to sell the books.

The pastor of the Congregational church in Atlantic, Iowa, expresses his appreciation of "Christ's Object Lessons" in the following words: "'Christ's Object Lessons,' by Mrs. Ellen G. White, is a well-written and beautifully printed book. It can not fail to instruct all who read it thoughtfully. It has in it the germs of a thousand sermons, and helps the reader to catch the points of application to his own life. In a busy, much-reading age such books are of great value. This book is a good one with which to begin a new century. It should be widely read."

We are told that the people and institutions of the Lord are being tested not only on selling "Christ's Object Lessons," but to see if they will work together and be of one mind in self-denial and self-sacrifice. Then the blessed thought is that if we do this, He will show us what to do next. What a privilege it will be to have a part in the song of jubilee, which is soon to be sung.

Before I got to work for "Christ's Object Lessons," I learned that Satan would try one plan after another to hinder and keep us from working for the relief of the schools. First, I purchased some books for another brother to sell, and thought that by so doing my responsibility would cease; but the burden did not leave me. Finally, I set a day to begin canvassing. When I arose in the morning, the snow was falling, and Satan immediately suggested that I had better not begin that day, for I would have to remove my overshoes at every door. But I got ready and went, working two hours, and taking three orders. The second day I took six orders in one and one-half hours. All the people I met were pleasant, and I paid no attention to the snow.

#### EXPERIENCE WITH "CHRIST'S OBJECT LESSONS" IN ILLINOIS

THE valuable matter "Christ's Object Lessons" contains, and the worthy cause to which its proceeds are dedicated, awakened in me a desire to canvass for it. At a general meeting of the workers of the Illinois Conference, held in Peoria the latter part of January, the vote that all the laborers spend a part of their time before General Conference in introducing the book to the public, only increased this desire. This work was a new experience to me, as I had never tried to sell a book, and had never attended a canvassers' institute. I felt that in order to stand clear in the judgment, I must put forth an effort. I then resolved that at a certain time I would go; but when the time came, I excused myself, and set another time. I continued to do this until I saw that I should never accomplish the work in this way. I put the book in my pocket, so no one could see it, and started out as a canvasser. I carried it in my pocket half a day, waiting for an opportunity to canvass some one; and learning that if I sold a book, I should have to approach the subject, I went first to the principal of the public school, and told him my business and the object of the book. Failing to secure his order, I went to one of the primary teachers, who gave me her order. This gave me strength and confidence. I next went to the president and the clerk of the board of education, and each of them gave an order for the book. By this time my fear and trembling had nearly subsided. So I went to business men, church leaders, lodge leaders, farmers, and all. And to my surprise,



I sold a book to every business man in town except one. I have sold forty-two books. I was transacting some business by mail with a friend who lives in Cincinnati, and in one of my letters I told him of our educational work and of the book and its object. He said he was interested in such work, and for me to send him the book, which I gladly did.

Just before coming to the General Conference, by request I held four meetings in the United Brethren church of Morocco, Ind., which were largely attended. Here I found a large public school, and before I left, I had an interview with the principal. I told him in regard to our faith and work, and sold him a book. Thus I have tried to sow beside all waters, and I found a blessing and an experience in this work that I never had before, and I am sure more books could be sold if we would all make a greater effort. How true is the adage, There is no excellence without labor.

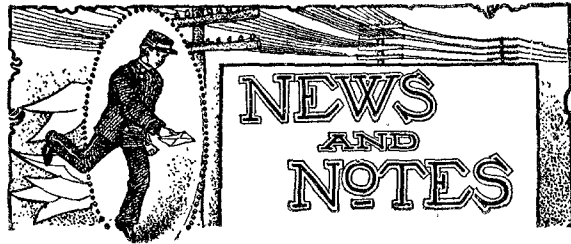
Having never attended a canvassers' institute, I had to manufacture my address myself, so I adopted the plan of interesting myself in whatever the person I canvassed was interested in. When I canvassed a teacher, a director, a superintendent, I dwelt upon the principles and benefits of education. To the ministers and church people I talked religion, and the benefit the book would be to them in the study of the object lessons of our Saviour. To lodge leaders I presented it from the standpoint of their obligation to aid and advance worthy objects of morality. To those not of the classes mentioned, I usually dwelt upon their obligations to their families to provide good literature as food for their minds. And thus, in adapting myself to their interests, the Lord blessed my efforts.

I always made it a point silently to ask my Heavenly Father's blessing upon the book when sold, as well as to thank Him for the \$1.25. To His name be praise. C. THOMPSON.

We earnestly request all our kind friends to remember that **FIFTY THOUSAND DOLLARS** is needed to pay for the material in "Christ's Object Lessons." We ask for large contributions from the rich and small gifts from the poor. Money for this purpose should be sent to the treasurer of the General Conference Association, care of Review and Herald, Battle Creek, Mich.; and be sure to state that it is for **THE RELIEF OF THE SCHOOLS**.

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—A rich strike of oil has been made near El Paso, Tex.

—The Welland canal was opened for navigation the 22d inst.

—The ecumenical patriarch of Constantinople has been deposed.

—The reports that General De Wet is crazy are, without doubt, entirely false.

—Prince Tuan is at the bottom of another "menacing rebellion in northern China."

—Russia recently ordered the regular lectures to be resumed in her high schools.

—Owing to the profligacy of the king of Portugal, Queen Natalie may become a nun.

—General Maximo Gomez is arranging to visit the United States at an early date.

—A combination of the witchhazel manufacturers of the United States has been formed.

—The government of Korea has passed a law making death the penalty for opium smoking.

—Congress has appropriated \$300,000 for the preservation of the forest lands of this country.

—Great Britain's war expenses are such that the government will be obliged to borrow \$300,000,000.

—Mrs. Carrie Nation was arrested in Kansas City, Kan., the 15th inst., for obstructing the streets.

—The French government is building a magnificent residence for its representative in Washington.

—The President has given \$5,000 toward a \$100,000 Canton (Ohio) hotel, which is to be called the McKinley.

—Because they could not go to the Philippines, 200 soldiers recently enlisted at Leavenworth, Kan., have deserted.

—The Boer cause is reported to be in a desperate condition, many of General De Wet's men even caning for peace.

—Texas has just granted eighteen charters to various oil companies with an aggregate capitalization of \$5,272,000.

—Fort Wayne, Ind., and Cincinnati, Ohio, are to be connected by an electric railroad running through Dayton, Ohio.

—King Edward, of England, has made Lord Kitchener a lieutenant general, because of faithful service in South Africa.

—The corner-stone of the \$100,000 Y. M. C. A. building at Colorado Springs, Colo., will be laid by President McKinley, June 6.

—Dispatches from Canada state that "much to the disappointment of Canadians, May 24, Queen Victoria's birthday, will not be made a statutory holiday."

—The capture of Pietersburg by the British gives the latter control of all the northern railway. The British war office has "prohibited the display of the white flag upon any occasion" by the English army in South Africa.

—Commenting upon affairs in the far East, the Springfield Republican says: "The Chinese situation appears to grow steadily worse as it grows better—particularly whenever and just as the Washington correspondents herald another great diplomatic triumph for Secretary Hay."

—The well-known Rothschild banking house, at Frankfort-on-the-Main, Germany, will be dissolved.

—The discovery of oil at Deming, New Mexico, has caused a rush of prospectors to that place.

—The British War Office has given orders to have the fortifications of Jamaica strengthened.

—The British war office announces that all soldiers who surrender in the field will be court-martialed.

—The international court of arbitration at The Hague will open its sessions on the czar's birthday, May 17.

—The friends of Vice-President Roosevelt are already laying their plans to boom him for the presidency in 1904.

—An Oakland, Cal., man was recently granted a divorce from his wife "on the ground that she was addicted to smoking cigarettes."

—Governor Hunt, of Idaho, has just issued a proclamation abolishing martial law proclaimed in Shoshone County two years ago.

—A large hospital is to be built in the Vosges Mountains for the benefit of lepers. Endeavors will also be made to treat the dread disease.

—United States Consul Wade sends word that during the last six weeks 10,000 deaths from the plague have occurred at Canton, China.

—An exchange states that "all the large plants for the manufacture of stationary engines and similar machinery are to be combined in a company capitalized at \$50,000,000."

—The Franco-German expedition to the Chinese province of Chihli has been abandoned because of assurance that the "Chinese force will withdraw from threatening positions."

—The New York east conference of the Methodist Episcopal Church voted, the 16th inst., to admit women to seats in the M. E. General Conference, the majority being 67 votes in a total of 213.

—Ibu Rashid has recovered the kingdom of Nejd, in central Arabia. It is said that 5,000 men were killed in the battle in which Rashid defeated Mabaronk, sheik of Koweyt, who had deposed him.

—The Molukanes, a Russian sect in Transcaucasia, are desirous of coming to this continent. There are 50,000 of them, and they wish to emigrate on account of heavy taxation and lack of land.

—Latest dispatches bring discouraging reports from Porto Rico, and state that "dire poverty exists over great portions of the island," and that "hundreds of the workmen are emigrating."

—A student of the University of Michigan has the bubonic plague, and has been isolated in the Ann Arbor pest-house. He caught the disease while experimenting with plague bacilli in the laboratory.

—The National Conference of the Association of Catholic Colleges, in session at Chicago, recently adopted "a series of resolutions protesting against State control of education and unjust discrimination in laws."

—According to the latest census of India, "Bengal, which has an area of 203,473 square miles,—one quarter less than the area of Texas,—has a population of 74,713,000, which is equal to that of the United States."

—A dispatch from Sofia, dated the 17th inst., states that "the congress of the Macedonian Revolutionary league, in which all parts of Bulgaria, Rumania, and Macedonia are represented, adopted a resolution to-day demanding immediate rising against Turkey. An effigy of the Turkish sultan was burned in front of the hall in which the congress was in session."

—Hereafter Russia intends to build her own war-ships. She has ten shipyards of her own on the Baltic and Black seas, wherein are being constructed "ten battle-ships and cruisers, ranging from 6,600 to 13,500 tons each." It is stated that although at present eight war-ships are being built for her abroad, "they are probably the last that will ever be built for her outside her own navy yards."

—Last week Sir Redvers Buller, better known as General Buller, delivered a speech at Plymouth, England, "warning the British government to consider well its dealings with the South Africans," and predicting "the formation in South Africa of another English-speaking nation." He also asserted that South Africa must be treated "as a nation, and not merely as a conquered province." He said: "New nations are springing up around us, and must be allowed to do what is proper for themselves. Reasonable concessions must be granted. We must not repeat the error which lost us America. That first great child of the empire was lost because a fine, growing, lusty boy was not allowed to think differently from his parents."

—Advices from South Africa say that Andries Wessels, reported to have been shot by orders of General De Wet, is alive.

—An exchange says that thousands of children "took part in the annual Easter egg-rolling frolic on the grounds of the White House at Washington, Monday, the 8th inst.

—The Germans have built some electric cars capable of running at the rate of 125 miles an hour; and it is reported that "trains at that speed will be put on between Hamburg and Berlin." The German electricians have thus outdistanced the Americans.

—According to the *Berliner Tageblatt*, "one quarter of the working people in Germany are either idle or insufficiently employed, and there is little prospect of improvement, owing to Germany's vacillating trade policy, which drives German capital and intelligence abroad."

—There was recently held at New York a "Get-Together-Club," composed of about 500 persons, among whom were "many representatives of large business establishments." The object of the meeting was to consider "measures whereby personal relations of mutual interest and affection might be established between employer and employee."

—The Krupps will discharge 5,000 employees from their great gun factories at Essen, Buckow, and Kiel, 4,000 having already been dismissed since October. The cause of this is the industrial depression throughout Germany.

—Count Leo Tolstoi has addressed a letter to the czar, courageously appealing to him to remove existing Russian grievances. He asks for justice and education for the peasants, and says that the existing evils can not be checked by force. The letter is "warmly approved by educated Russians," and has created a deep impression.

—Evidently this country is not having all the trade of Cuba; for statistics show that "imports into Cuba from Europe are increasing, while those from the United States are decreasing. The statement of the War Department shows a fall of \$3,500,000 in Cuban imports from the United States, and an increase of over \$2,000,000 in imports from Europe, the figures of European imports in nine months of 1900 being \$21,559,239, and in the nine months of 1899, \$19,481,660, while the Cuban imports from the United Kingdom [of Great Britain] alone in nine months of 1900 were \$8,297,865, against \$6,598,582 in the corresponding months of the preceding year."

## WORK IN THE SOUTH

GEORGETOWN, S. C., AND WILMINGTON, N. C.—Since I last reported, we have enjoyed much of God's blessing in health of body, and strength of heart, for the work here. I was necessarily detained from field work at Charleston, S. C., for three months.

I left there about ten weeks ago, going by steamer to Georgetown, S. C., where I remained for three weeks, preaching in the principal colored churches of that city. The word was well received; indeed, it made deep impressions upon many hearts. I disposed of many books, and took large orders to be filled later. I also found a few spiritually minded young men of excellent capabilities, with whom I freely conversed, and am now in correspondence. These young men are hoping for school privileges soon, to enable them to carry the truth to the world. From Georgetown I came to Wilmington, rented rooms, and about a week later was joined by my wife and boy. The work here has been attended with excellent results. Already about forty are keeping the Sabbath, and the agitation is going on in various churches of the city. My first impressions of Wilmington were that it was one of the hardest fields, and this is indeed true; for both white and colored are in a sadly debauched condition. But what makes it peculiarly hard for us, is the fact that since the riot of two years ago, when numbers of the colored people were shot down in the streets, the race prejudice makes it difficult for a white man to get into a colored church to preach. Indeed, if it is advertised that a white man is to preach, many will stay at home. The preachers are scarcely willing to have such an one enter their pulpits. But I have succeeded in preaching in half the churches, and am, indeed, breaking down some of the prejudice. I expect to get into every church before I leave.

I found a righteous remnant here, to whom the truth is as honey to the taste. Holiness has been preached for years; but through thinking to follow the Spirit although inattentive to the letter, they have run into wild extravagances and fanaticism. This church has been sifted three times, so there are now three churches. A tent has lately been pitched here, where I was privileged to speak many times. The tent preachers, Fulford and Sikes, seem to be men of sterling veracity. Indeed, Fulford preaches the Word with great precision and power; and a large percentage of white people invariably attended the services—something I have never before seen in the South. I preached for this man several times, and explained to him many things, including the obligations of the Sabbath. He is now selling our books in all his tent work, and preaching the commandments of God and the faith of Jesus, with truly gratifying results. Sikes is also advocating the Sabbath. Both these men left the place a few weeks ago, and I have continued preaching to their congregation, among whom are several preachers and other men of veracity. The congregation numbers fifty or more, and they are now building a house of worship. Practically, the whole company has accepted the Sabbath, and banished snuff, tea, coffee, tobacco, pork, corsets, etc.

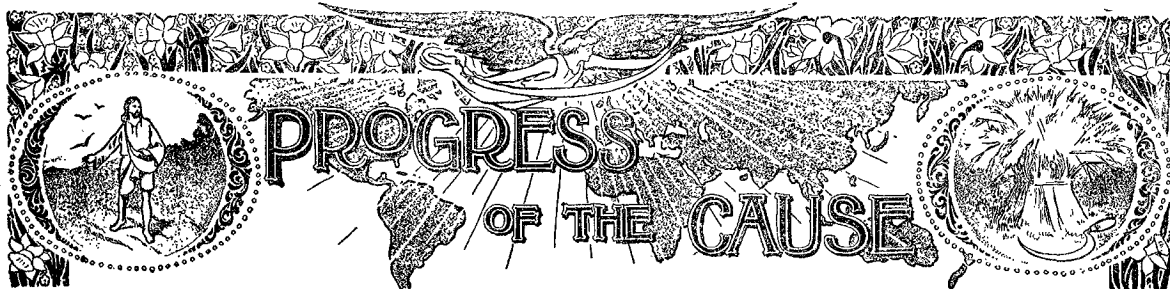
To-night I speak upon the Sabbath question to a still larger company, in a church where I have spoken many times. This congregation has much confidence in the testimony; but has made the mistake of rejecting baptism and the Lord's Supper. My wife and I have carefully instructed the preacher at his home. He seems to love truth sincerely, but is much led by his congregation. I hope the effort to-night will not be in vain; for some of his congregation are already keeping the Sabbath, and he himself believes.

My wife finds her strength insufficient for all there is to be done in teaching the women how to cook and dress healthfully. With perhaps one exception, she enjoys a greater blessing in her labors than she ever experienced before. Even my little John, of eight summers, is making himself useful in selling books; and he now takes his Primer each morning and goes to distant parts of the city to teach at least three women to read.

There is yet another company where two or three have begun to keep the Sabbath. I have preached there but once, but the members have come to the other meetings, and have heard the truth. There is also a white congregation of several hundred First-day Adventists where I have preached three times. I am now giving them a full share of my efforts.

We are now planning to have a school as soon as the new meeting-house is finished. We shall remain for several months, until the foundations are thoroughly laid. We are seeking to exclude all decaying timber, and to put in many nails of truth—to lay the foundations firmly, in a way that shall stand forever. I shall be particularly careful to lay a foundation upon which others may safely build. Somewhere I have heard of a man who is willing to put money into a Seventh-day Adventist church building in Wilmington. Where, and who, is that man?

I. E. KIMBALL.



## EGYPT

LUXOR.—We are especially glad to welcome the REVIEW as a member of our family once more.

There is a good interest here, and fruits of our labors begin to appear. Two ministers of the native Presbyterian Church have taken their stand to keep the true Sabbath. Another native has also decided to walk in the light, and several are studying the Sabbath question. Thus our hearts are encouraged.

LOUIS PASSEBOIS.

## NOTES FROM THE ANGLO-CHINESE ACADEMY OF HONOLULU

I HAD rather an interesting experience the other day with a young man who had played truant both on his teachers and on his father. On his return to the school, he expressed a desire to discontinue his school work. I had been to see his father the morning of the same day. He was not aware that the son had escaped from custody, and said that he wished him to continue in school. Under these circumstances, I took the young man with me to see the father. After reasoning with the boy for some time, the father persuaded him that he was in the wrong, and induced him to return to his school work. The boy has always been well-behaved in school, but has the bad habit of smoking cigarettes, which had given us considerable annoyance; so I spoke to his father about the matter; and although the father had a cigar in his hand, ready to light, at the time I mentioned it to him, nevertheless he waxed quite eloquent in declaiming against the bad habit, saying that "a boy ought not to smoke until he had his growth, but that after he became a man, if he wanted to smoke a little, it was all right. He told the boy that smoking and drinking were both bad habits, and ought never to be indulged in by a schoolboy. At the same time, the father's breath was strongly alcoholic. This gave me opportunity to tell him that neither I nor any of the other teachers ever smoke or drink, that we regard both very injurious habits, and that we teach the boys accordingly. He said that we were right in this matter, and that he could trust his boys in our hands.

It is difficult for the boys to see the force of our instruction in these things, when almost without exception the father uses tobacco freely, and in most cases alcoholic drinks also. It was rather a seriocomic picture to see this father berating his son for indulging in the same hurtful practices in which he himself was indulging in the presence of his son. Nevertheless, the boy nodded assent to all his father's advice, and promised that he would follow it faithfully, as he had also promised us half a score of times before.

I stepped into the house of a Chinese neighbor on an errand the other day, where I found two prominent rice-planters of my acquaintance, chatting together in the sitting-room. One of them was smoking a cigar. The other offered me a glass of wine which was standing on the table near by. On my declining it, he said: "Oh, yes; I know you no drink wine, no smoke cigar." "That's good!" interrupted the smoker. "Yes," said I, "I think it is good. It is much better for the health not to use those things." "Smoke cigar cost too much money," suggested the smoker. "That is true, but it is more important to keep the body in good condition," I said; "and then the mind can understand better." "That's good," said both together, "smoke cigar and drink wine no use. Good health is better." "The teachers do not smoke or drink, and they teach the boys the same." "That's the best way."

The smoker is said to be the richest rice-planter on the islands, and is a Catholic. His two sons were educated in St. Louis College (French), just across the street from our school. One of them is now attending a Catholic school in Dayton, Ohio. A daughter is expecting to take the veil soon. The father is also president of the Chinese Reform Association in Hawaii. He has never had any sons in our school, but has had several relatives, and contributed money toward the erection of our buildings.

A young man in the home, above the average Chinese in height, about nineteen years of age, whose features are not strongly Chinese, and whose complexion is unusually fair for one of his nationality, is greatly interested in his study and in the work of the school, although he has been with us the present year only. While I was in his room last Sabbath evening, he said to me, "You like queue?" "Yes, I like to see Chinese wear a queue," I replied. "I no like queue. Long hair no use, too much trouble. I like cut my queue, but my father say No." I told him the queue was all right, that the outside of the man is not of so much importance; but he was certain he did not want any queue, though compelled to wear one.

The next day, Sabbath, while sitting at the reading-table, he found a picture of a Chinese idol. Seeing me, he asked, "You think Chinese idol good?" "No," I said, "it can not help any." He said, "I think Chinese idol no use. I go back China again, I never worship idol—foolish! Idol only made of wood, no can help anything."

Evening after the Sabbath, on entering his room, I found him reclining on his bed. I remarked, "Well, are you taking a rest?" He replied, "Yes, one day every week. I no work. To-day I rest, no study." When I was about to leave the room, he asked, unexpectedly, "Professor Howell, by and by you go China, make one church, preach?" I said I should like very much to. He said, "I study in school now, by and by you go China, do that, I help you."

W. E. HOWELL.

## VIRGINIA

SINCE my last report I have held meetings at Buena Vista, Staunton, and Humes schoolhouse. The Lord has blessed in all these places. Two have decided to live out the truth, and are rejoicing with us. One is the Baptist minister whom I have previously mentioned. He is studying the prophecies, although he understands the message quite well, also the health principles. His wife is the clerk of our church at Buena Vista. Others at that place are interested.

The work moves slow at Staunton, but the believers are of good courage. I am now holding meetings at Humes schoolhouse, about three miles east of the city. Some are interested. I have taken quite a number of orders for the REVIEW and for the *Daily Bulletin*.

I desire so to relate myself to the Lord that I may win souls for Him. I love this precious work. May I have your prayers that success may attend the efforts put forth to win souls? T. H. PAINTER.

## MICHIGAN

MENDON.—I began meetings in a schoolhouse six miles north of Mendon, March 30, among the First-day Adventist people. I was afraid that I should meet with a great deal of prejudice, but they were anxious to learn the truth, and came nearly every night, bringing their Bibles, and studying the prophecies, the Sabbath, the seal of God, and the mark of the Beast. Last evening, after a discourse on "man's excuses for not obeying the Lord, and God's answers," we asked all to rise to their feet who would obey the Lord instead of man, and seven adults arose. The Lord shall have all the praise, for it was His precious word that convinced them; but I am thankful that He gives me the privilege of proclaiming these precious truths to the people.

As I was riding along the road yesterday, a man called to me. There was another man with the one who called, and they began to ask questions, and with the word of God I answered them. I stayed there beside the road for nearly an hour. The man who called me said he had received light. He invited me to his home to study the Bible with him.

Brethren and sisters, go forward in the strength of God, and success is sure. B. HAGLE.

## IN SOUTH CAROLINA

God's ways are always the best. His plans are sure and simple. His grace and power are sufficient for all cases. It had been my privilege to labor with the Lord, in South Carolina. The object was to visit the schools for colored youth, and hold Bible studies with them, thereby getting them interested in God's message for to-day.

At Denmark there is a school conducted by Misses L. E. Wright and Jessie Dorsey. I spent a few weeks there, giving instruction in the school, and in the homes of the people. Some interest was manifested, and one person was baptized. The work was hindered for lack of a place in which to gather the people.

From Denmark I went to Orangeburg, where an open door was found. At Claflin University and the State College I was permitted to give Bible studies, and to sell some of our books, which were eagerly sought. These two schools have about fifteen hundred pupils. Students are a hopeful class for whom to labor. I was directed to Aiken, a beautiful city of five thousand inhabitants, where, besides the public school, there are two denominational schools for colored youth. I was admitted to one of these, also to an A. M. E. church. I gave Bible studies during the day in the school, and preached in the church at night. There were seventy-five conversions, and the whole city was stirred by the mighty power of God through His word.

For reasons well known to all, it soon became necessary to seek other quarters in which to hold meetings. A suitable place could not be found, and the people were anxious to hear more of the word. We applied for a tent, but were informed that the financial condition would not permit the General Conference to send one. So we ordered a forty foot circle and a 12 x 14 ft. tent from the Battle Creek Tent Company, for security giving the names of the Lord and Sheafe. The former moved on the hearts of a few friends and the people for whom the meetings were being held, and the tents were paid for. Two Baptist ministers accepted the truth. We employed one of these all the season, and paid him ourselves. Men of some ability are investigating the truth, who, with in-

struction right on the field, could become efficient workers. We need a tent company who can represent the whole message.

A company of twelve Sabbath-keepers was raised up at Aiken, and many are waiting to see more proof of our sincerity in the claims we make. May the Lord move on hearts to assist the work in this field. L. C. SHEAFE.



THE first annual meeting of the Iowa Sanitarium and Benevolent Association will be held in Governor's Square, Des Moines, Iowa, Wednesday June 5, 1901, at 4 P. M., standard time, for the purpose of electing a board of seven trustees, and for the transaction of such other business as may legally come before the meeting.

By order of the board.

C. F. STEVENS, Sec.

## PUBLICATIONS WANTED

N. B.—Attention has been repeatedly called to the necessity of having papers properly wrapped. Do not roll or wrap too small. Cover papers well, so that they will be clean when received. Some have paid double the postage necessary, and others have expressed literature when it would have been cheaper to send by mail, at four ounces for one cent.

The following persons desire late, clean copies of our publications, postpaid:—

Mrs. Etta Mann, Porter, Mich., *Little Friend*.

Mr. D. Barnett, 124 Prospect St., Zanesville, Ohio.

Ruth Scott, 3139 Walnut St., Denver, Colo., *REVIEW*, *Signs*, *Instructor*, etc.

Eunice E. Thompson, Burwell, Neb., publications in English, German, Polish, and Bohemian.

## BUSINESS NOTICE

FOR SALE.—At great sacrifice, a farm of 40 acres, 3 miles from Battle Creek P. O.: 5 acres of timber, an orchard of apple, peach, pear, and cherry trees, good house and outbuildings. Land suitable for fruit and truck gardening. For price and terms, address Barton Huff, care of Sanitas Nut Food Co., Battle Creek, Mich.

## Obituaries

"I am the resurrection and the life."—Jesus.

STRATTON.—Died March 8, 1901, at the home of his father in Dorchester, Mass., of pneumonia, Charles Stratton, in his thirty-fifth year. He leaves a father, brother, and two sisters to mourn their loss. The writer spoke at the funeral, from 2 Sam. 14:14. K. C. RUSSELL.

LEARNED.—Died March 28, 1901, at the home of her daughter, Mrs. John Milks, Abigail Learned, aged 88 years, 1 month, 7 days. She had for many years been a firm believer in the Advent truth, and will be remembered by many as a pioneer Sabbath-keeper. She sleeps in Jesus. R. ADAMS.

WARNER.—Died March 26, 1901, at Conde, S. D., Brother Ira Warner. He was born in New York in 1825, and accepted the truths of the Third Angel's Message in 1860 under the labors of Elder J. H. Waggoner. He gave good evidence of being prepared for a part in the first resurrection. Remarks at the funeral by the writer were based upon Ps. 116:15. W. G. KNEELAND.

SCHUSTER.—Mrs. Flora Belle Schuster, wife of W. P. Schuster, was born in Chicago, Ill., in October, 1868, and died in Cincinnati, Ohio, of a complication of diseases, Feb. 10, 1901, being in the thirty-third year of her age. She formerly belonged to the Baptist Church, but was converted to present truth about two years ago at Covington, Ky. There was no organized church there, and she had not yet had an opportunity of baptism, but was fully identified with our people. She leaves a husband and four small children. E. M. W.

MALLORY.—Died, near Winston, Mo., March 15, 1901, of cancer, Joseph Mallory, in the eighty-second year of his age. Brother Mallory was one of the pioneer Sabbath-keepers of the State, having accepted the truth about forty years ago. He leaves a devoted wife and four children to mourn their loss. The funeral was largely attended. R. C. PORTER.

PARKER.—Died Dec. 10, 1900, at the home of her son, Willie Parker, in Galway, N. Y., Elizabeth Porter Parker, aged 66 years. She accepted the Sabbath truth about forty years ago. She was a fond and loving wife and mother. The funeral was held at her late home, December 12, Rev. Naylor officiating. Interment was made at East Galway. JANE E. LEWIS.

EMPRE.—Mary E. Empre was born in New Jersey, March 29, 1825; died at Sand Lake, Mich., March 26, 1901. Twenty-two years ago she heard the Advent message preached, accepted it, and remained a firm believer till her death. She was a kind, patient wife and mother, and died in hope. Funeral sermon was given by Elder Eugene Leland, from Eph. 3:14, 15. ROVILLA M. FIELD.

FRY.—Fell asleep in Jesus, Nov. 25, 1900, near Sanford, Fla., Barbara Ann Fry, aged 64 years, 5 months, 15 days. She leaves a husband, a daughter, and five sons to mourn their loss. Her life was spent for others. Sister Fry was a faithful, consistent member of the Orlando, Fla., church. Words of comfort were spoken by the writer, to a full house of loving friends and neighbors. L. H. CRISLER.

POWELL.—Died at her home, in Sanford, Tenn., March 8, 1901, Sister Lavina Ann Powell. She had suffered much for years, but was patient to the last. She accepted the Third Angel's Message nineteen years ago, and was a faithful Bible worker and witness for Jesus. She now sleeps in Jesus. Words of comfort were spoken from Ps. 116:15, by the writer, GEO. W. WELLS.

BARR.—Sarah E., wife of Brother D. W. Barr, died of apoplexy, March 5, 1901, in Elmhurst, near Oakland, Cal., aged 67 years, 11 months, 2 days. She and her husband accepted the truth in Kentucky, twenty-five years ago. They were very happy in their forty-two years of married life. She leaves an aged husband and three sons to mourn their loss, but they sorrow not without hope. M. C. WILCOX.

RUSHER.—Amanda Morey was born in Switzerland in 1835, and came to America in 1841, settling in New York. She was married to Peter Rusher in 1857, and soon after became an Adventist. She died in St. Charles township, Mich., March 16, 1901, of cancer of the stomach, aged 65 years, 8 months, 14 days. During her intense suffering her constant theme was God's love. Words of comfort were spoken by the writer. O. SOULE.

GREGORY.—Brother Harmon Gregory died at the home of his daughter, Sister D. Van Camp, at Hartford, Mich., in March, 1886. Brother Gregory was born in Fletcher, Vt., March 20, 1820. He moved to Ohio in 1855, where he accepted the Saviour and united with the Seventh-day Adventists, with whom he remained until his death. He came to Hartford, Mich., in March, 1886. Brother Gregory was a devoted Christian, a loving and affectionate husband. Words of comfort were spoken by the writer. W. C. HEBNER.

RUSS.—Died at South Russell, N. Y., Feb. 7, 1901, of pneumonia, brought on by a relapse of measles, Brother Dexter C. Russ, in the fifty-second year of his age. In 1883 Brother Russ united with the Silver Hill church, now known as the South Russell church. He was a firm believer of the truths of the Third Angel's Message, putting in practice its principles in his daily life. By his death the church loses one of its truest members, and his family a kind father and husband. He leaves a wife and three children, besides other relatives, to mourn their loss; but they sorrow not as those without hope. Services were conducted by Rev. C. Gall (Methodist). PAUL M. WILCOX.

GREEN.—Died Oct. 28, 1901, at the General Hospital, Buffalo, N. Y., Lucy Green, wife of George C. Green, of Little Genesee, N. Y. Sister Green was born in Potter County, Pa., in 1825, where she accepted the truth about 1855. After her marriage, in 1865, she removed to New York, where, with her husband, she was ever active in promoting the cause which she loved. She gave expression to her faith by her humble, earnest Christian living, which caused her influence to be felt by all who knew her. All the denominational enterprises were matters of personal interest to her, and most of them have been aided by the contributions which self-denial enabled her to make. Her hope was bright for immortality. The funeral was conducted at Little Genesee by Elder G. R. Lesch. Text, Ps. 63:4. B. E. FISKE.







BATTLE CREEK, MICH., APRIL 23, 1901.

If you receive copies of this paper without ordering them, please remember that they are sent to you by some friend. Persons thus receiving copies of the REVIEW will not be called upon to pay for them. If, after reading these copies, you do not care to keep them, please hand them to your friends to read.

ARCHBISHOP CHAPELLE, the papal delegate to the Philippines, has been summoned to Rome.

THE United States Navy Department has just completed a coaling station at Pichaliqui, on the west coast of Mexico—"the first to be established by the United States on foreign soil."

THE Cuban Constitutional Convention will send a commission to Washington. It has also decided to suspend further action regarding the Platt amendment until the return of said commission.

ON the 19th inst., Aguinaldo issued, from Manila, Philippine Islands, an address to the Filipinos, urging them to lay down their arms and accept the sovereignty of the United States. Of course Aguinaldo is a prisoner of the United States government.

JAPAN has sent an ultimatum to China, warning her definitely that "if the Russian occupation of Manchuria does not come to an end forthwith, she will invite the Powers to exercise joint control of the government of that province." This virtually amounts to a Japanese ultimatum to Russia. The terms of Japan's recent secret treaty with China are as yet unknown.

THE French foreign office states that "France will take charge of the Catholic claims against China," such a policy being "in accordance with her traditional protectorate over the Catholic missions in the far East." Although she will not press the claims of other Catholics than the French, still "it is expected that all the Catholics of Latin countries will place their claims in her hands." The German Catholic missions in China will appeal to their own government.

ONE dollar is not a very large sum of money. To be sure, there are some who do not have this much to give. But there are *very few* who can not give at least one dollar within the next ten days for the relief of the schools. Now, please think and pray. Can not you give one dollar, and give it soon, for the relief of the schools? If it were not needed, we should not ask it. But we do need it, and we need it badly just now. Fill out the coupon at the right, cut it out, and put it, with your money,—post-office order or bank draft,—into an envelope, and send it to P. T. Magan, Battle Creek, Mich.

THE total amount of the indemnities charged up to China by the Powers is four hundred million dollars.

THE Northern Pacific Railroad is about to establish a line of steamers from Tacoma, Wash., to Liverpool, England, via the Pacific Ocean, the Suez Canal, and the Mediterranean Sea.

THE Hungarian Ministry of Commerce are laying plans to dig a gigantic canal to connect the Baltic and Adriatic seas. The distance is 1,375 miles, two thirds of which is already navigable.

THE Peking palace of the empress of China, occupied by Count von Waldersee and his staff, was burned to the ground the 17th inst., and Major-General Schwartzkopf, Waldersee's chief of staff, has disappeared. Nothing was saved except the military papers.

DISPATCHES state that Great Britain is "still desirous of negotiating a canal treaty with the United States," and also that the Colombian minister at London "may approach the British government in relation to the building of the Panama Canal." This canal question is evidently destined to become a serious bone of contention.

OF the trouble between the United States and Venezuela, Minister Loomis, just returned, says: "Official feeling against Americans is growing. Local papers are endeavoring to make it appear that the United States is seeking to control the politics of the New World." In maintaining the Monroe doctrine it must be expected that the United States will interfere with a number of things on this continent.

THERE is published in Yokohama, Japan, the *Japan Weekly Advertiser*, an English newspaper issued for the benefit of the English-speaking residents of that city. In a recent issue it prints some valuable information taken from a genuine Japanese newspaper, the *Asahi*, throwing light upon the Manchurian question. The *Advertiser* says: "The *Asahi*, commenting upon Russia's relations with Manchuria, brings out a point which we have not heretofore noted in discussions upon the diplomatic situation. It directs attention to the Manchurian insurgents as constituting a prime factor in that situation. These insurgents stand in very much the same relation to the people of Manchuria as do the Formosan native raiders to the inhabitants of the latter island. Manchuria suffers from them greatly, and the people naturally seek the protection of Russia. The existence of the marauders, to put down which China is powerless, furnishes Russia with an all-sufficient and perennial excuse for occupation of the province.

Under these circumstances it would therefore be fatuous for Japan to look upon such occupation as in any sense temporary." Those best informed state that "the Japanese know more about conditions in the far East than all the rest of mankind combined," because "they are true Orientals, while the Russians are not even half Oriental, and the English, Germans, French, and Americans are not Oriental at all."

#### GENERAL CONFERENCE BULLETIN

ARE you reading the *General Conference Bulletin*? Many readers of the REVIEW failed to order the *Bulletin* before the Conference began, and perhaps think they can not do so now. We can still supply the back numbers.

The *Bulletin* has a three-column page, contains about twenty-four pages each day, and the numbers printed during the Conference will aggregate more than four hundred pages. A faithful report is given of the meetings; and while reading the *Bulletin*, one can well imagine himself sitting in the Tabernacle listening to the consideration of the important questions that have come before this great gathering. Stirring testimonies from Sister White, together with a full report of many important sermons and studies, make the *Bulletin* a rich feast for the reader.

A full report is given of the business proceedings, so that you will know who spoke to the questions considered, and what each one said. Very important changes have been made, and advance steps taken.

Order at once, then read and study the proceedings carefully.

Only fifty cents for full sets of the *Bulletin* printed during the entire Conference, or seventy-five cents for two years. Again we say, ORDER AT ONCE.

#### THERE ARE FOUR TUESDAYS

in May, 1901; and we find, by examining our REVIEW mailing list, that subscriptions will expire on every Tuesday of the month. Here are the names of four subscribers (taken at random from the list) whose subscriptions expire on the 7th, 14th, 21st, and 28th of May, respectively:—

MBBarnes  
TSCambers  
JEPegg  
ELDenslow

1901  
1901  
1901  
1901

If your subscription to the REVIEW expires in May, 1901, you will find a renewal blank inclosed in this REVIEW. While renewing your own subscription, will you not also send us a two-months' subscription for that friend of yours?

REVIEW AND HERALD.

P. T. Magan,  
Battle Creek, Mich.

Dear Brother:

Inclosed please find \_\_\_\_\_ Dollars for the RELIEF OF THE SCHOOLS.

(Signed) \_\_\_\_\_,

\_\_\_\_\_, April \_\_\_\_\_, 1901.